

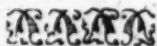
AN
ANSWER
To Doctor PIERCIE'S
SERMON

Preached before His MAJESTY at
WHITE-HALL

Feb. 1 1663.

By J. S. [ergeant]

Non in persuasibilibus humana sapientia verbis, sed in ostensione spiritus & virtutis. 1. Cor. 2. 4.



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Printed in the year 1663.

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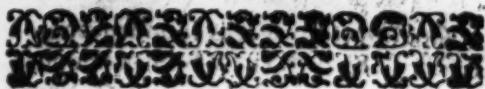
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To the
Queen-Mother.

MADAM,

Here appeared of late at *White-hall* a *Philistin* in black, defying the Armies of the living God. His strength was in his Tongue, not in his Arme: His weapons, Breath, and his combat, an houres Boast. Yet as to his own conceit, a huge *Goliath*: he blew down *Mount Sion* at a puffle, and split in pieces the Rock, against which the Gates of Hell shall never prevaile. In that conjuncture, because no adversary could securely be seen, the applause flew high, victory and triumph rebounding from all the hills of great *Britany*. Yet, God knowes, all was but wind. *Flaverunt venti*. The windes blew: *Sion* stands still immoveable, and the *Rock* unshaken. The blasts vanisht to nothing at the first jossle against the House

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of God, because it was founded upon a Rock. This hath lately been demonstrated by the excellent Pen of J. C. clearly evincing the no lesse ancient, then unchangeable truths of our Doctrines. But indeed there needed no such Gyant to defeat that *Goliath*: the least of *Iesse's* Family, the Church, supported by the power of his Cause, may hope for successe in such a Duell. Upon which account I was encouraged to trace out another way of answer, tending to disable his proofs, by stripping his arguments, and shewing them in *cuerpo*. Now the Doctor's Sermon having been both Preached and published under a Royall shadow, I come with an humble suit, prostrate at your Majesties feet, that I may shelter this Answer under your gracious protection: whose name, as it is most renowned in the Christian world, for zeal of Religion, so upon your Royall assent, 'twill render all secure the Author of this slender work,

Madam,

June 1.
1663.

Your Majesties most humble,
and ever devoted Servant

I. S.

Gentle Reader,

I Am onely to aduertise thee of
three things in the perusall of
this Treatise. First, that Do-
ctor Pierce having in his De-
dicatory to the King, pretend-
ed to the publick confessions of our abls^t Do-
ctors, in favour of his errors, clogs both
Margin and Text with our profest enemies:
as Goldastus, Armacanus, John Hus, Hie-
rome Prague, Chemnitius, Bishop Hall,
Cook, Nilus, Balsamon, and others: or
with Authors of suspected faith, whose works
are forbidden by the Church, as Erasmus,
Cassander, Thuanus, and Polidor Virgil de
inventione rerum, enlarged and corrupted
by Protestants: or if he cites any Orthodox
VVriters, they differ not in point of faith, but
in things indifferent, or practises alterable
upon just occasion. Secondly, that we alledge
against them in our behalf, the very prime
Pillars of their pretended Church, as Lu-
ther, Calvin, Jewell, Whitaker, and the

like, and that not onely in matters of indiffe-
rency, but of the very substance of Faith.
Thirdly, that Doctor Pierce knowing, that
we for our belief rest onely upon the Churches
definition, or interpretation of Scripture, as
an infallible ground, and not upon this or
that Schooleman, Historian, or Grammari-
ans speeches, yet he hath wearied his sides in
declaiming against us upon the fancied credit
of a few private mens words, which were
they truly cited, would weigh nothing with
us to the main cause of Religion. Finally, I
professe, my intent in this short work, to be,
not so much a proof of our Catholick Do-
ctrines, as to shew the unconvincing weak-
nesse of the Preacher's Arguments, which he
mistakes for Demonstrations.



An Answer to Doctor Pierce's Ser-
mon, Preached before His Ma-
jestie at *White-hall*, Feb. 1. 1662.

SIR,

I. **G**ive me leave in the first place to tell you,
that your application of our Saviours
words: *From the beginning it was not*
so, is no less confus'd, then unconclu-
ding. Confus'd; as speaking in generall of a be-
ginning, and not distinguishing what beginning,
whether of time, order, institution, or what. Un-
concluding; because it either overshoots, or falls
short of the marke, proving too much, or nothing
at all. For neither were all truths revealed, or all
good practises in use from the beginning: nor all
heresies, or corruptions, since the beginning.

2. You say *our Saviour was sent to reform the*
Jewes: that is, not to found a new Law, but to renew
the old; and that *he made known the rule of his*
reformation: From the beginning it was not so.
Well then; if you take the beginning from the
birth of the World, as in Marriage, then the whole
Leviticus will be either superstition, or profana-
tion: for, *from the beginning it was not so*. The
Devils denying God's veracity: *Thou shalt not die*: Genes. 3;

Genel. 4. and *Adam's* eating the forbidden fruit, or *Cain's* murdering his Brother *Abel*, was not heretic, or corruption, for, *from the beginning it was so.*

3. If the rule begin with the Law it self, why should the adoring of the Golden Calf be superstition, since 'tis as old as the self same Law? why all that follow'd? as *David's* Psalms and Musick; the adding seven dayes to the Passcover by King *Ezechias*, 2 *Chron.* 30. 22. the *Encenia*, or Feast of Dedication, instituted by *Judas Machabeus*, kept and honoured by our Saviour, *Joan.* 10. 22. the reading of Scripture to the people every Sabbath day, *Act.* 13. 22. no superstition? since *from the beginning it was not so.*

4. If to reform Christian Churches you set up your *Pharos* with the precise beginning of the new Law; then (since nothing with you in point of Religion was from the beginning, but what is express'd in the Written word) the leaving to abstain from blood, and strangled things, commanded by the Apostles, as necessary: the use of the Crosse in Baptisme; the change of the Sabbath into Sunday; the Baptisme of Infants; the non-Rebaptization of Hereticks; the verball pronouncing the words in the form of Baptisme, as necessary to the validity of the Sacrament; the Degrees and Titles of Primates, Arch-Bishops, Bishops, Deanes, &c. will be superstition, errour, and profanation, for *from the beginning it was not so.* Then on the contrary, the *Saducees*, *Cerinthians*, *Nicolaites*, *Ebionites*, will not be Hereticks, (because they were from the beginning:) nay, nor the *Papists* neither, if as some
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Learned Protestants affirm, Popery began under the Apostles. Therefore S. Paul, saith Doctor a Willer, calleth Popistry a *mystery of iniquity*, a *Synopsis* *which began even to work in his dayes.* And Mr. *Contro. p. 76.* *Middleton* b: No marvel, though perusing *Con-* *tr. Papisto-* *cils, Fathers and Staris,* from the Apostles for- *matix pag-* *ward,* we finde the print of the Pope's feet. And 191.

Mr. c Perkins: Our Church ever hath been since Reformed the dayes of the Apostles, and that in the very midst of Papacy. Insomuch that Urbanus Rhegius d, a *Catholick,* *pag. 616.* *Edic. 1616.* Learned Protestant, being press'd to shew a change in Folio.

in the Roman Church since the Apostles time, gives d *In lib. A-* *pologet. p.* this desperate answer: *Though it were true, that* 192. *the Roman Church had changed nothing in Religi-*

on, would it therefore presently follow, that she were a true Church? I think not. A learned thought indeed, supposing what S. Paul writes of the Roman Church in his dayes: *Your faith is renowned in the whole world.* Rom. 1.

5. By this Rule forthwith so appli'd, all heresies and usurpations in both Lawes may be dispatcht. For though there is *hardly any of them in the Church, which may not truly pretend to some great antiquity,* even farre beyond the Reformation: Yet because they are not so old as the old man, much lesse as the old Serpent, therefore they are convinc'd to be heresies and usurpations. Lo! how under the weight of this ponderous application, lie crush'd for ever all the modern ancient errors and corruptions, not onely of *Disciplinarians, Anabaptists, Socinians, Solifidians, Ranters, Millinarians, & Reprobatarians,* but most of all the *Pontifi-*

Pontificians: for they, like *Mahometans*, have a grand compound of severall errors and corruptions, pretending indeed to some great antiquity; yet bundled up in a new Creed, the Articles whereof, though as old as the new Law, yet not reaching to the dayes of the old Serpent, they make up a young Symbol, not passing the age of the Council of Trent.

6. Page 6. You fasten this Quotation upon our Learned Countryman, *Joannes Sarisburiensis*: *The Roman Church shewes her self towards others rather a Step-Mother then a Mother. There sit in her Scribes and Pharisees*: but how sincerely, the whole Chapter will discover. In which the Authour having related, how in a conference with *Adrian* the fourth at *Benevent* in *Italy*: the Pope askt him familiarly what men thought of the *Roman Church*. I, saith he, using a holy freedome, laid open the evils that in divers Provinces I had heard. For as it was said by many: the *Roman Church*, which is the *Mother of all Churches*, shewes her self towards others, rather a *Step-Mother then a Mother. There sit in her Scribes and Pharisees*. But then, as to his own particular observation, he solemnly professeth in these words:

a *Unum tamen audacter, conscientia teste profiteor; quia nusquam honestiores*

Clericos vidi quam in Romana Ecclesia, aut qui magis avaritiam detestarentur. b Qui à vestra doctrina dissentit, aut Hæreticus, aut Schismaticus est.

Erine,

Erine, is either an Heretick, or a Schismatick. Is not this very unhandſome dealing in a Preacher, firſt to omit wilfully thoſe words : *As it was ſaid by many* : and then to impoſe upon an Authour, what he only rehearſeth out of other mens mouths? ſecondly to ſkip over the words : *which is the Mother of all Churches*, wherein appears the judgement of Nations, as to the Primacy of the *Roman Church*. Thirdly, to conceal the Authour's own words, by which he expreſſely declares a quite contrary ſence to what you wrongfully charge him with? Good Reader ----- *Crimine ab uno Diſce omnes.*-----

7. From your eight page till the ſixteenth, you ſeem like *Euclid* in his Firſt Book to ſpeak principles undemonſtrable, or with *Pythagoras* to exact your Auditors aſſent without reaſon upon *auris ſua*, he ſaid it. I ſt you aſſert, but prove not, that the point of *Infallibility is the great Palladium of the Conclave*; as if the meeting and ſhutting up of the Cardinals to chuſe a Pope, the uſual notion of a Roman Conclave, were the ſame as the whole Catholick Roman Church: or the guiſt of infallibility in defining matters of Faith, were proper to the Cardinals without a Pope: A profound Erudition. Secondly, you aſſert without prooſe, that *the learned Members of the Roman Church ſwallow glibly ſo many errors, becauſe they ſwallow this firſt, that ſhe cannot erre.*

8. Like men in fear, & you ſtrike firſt, knowing the blow to be unavoidable from us: that Proteſtants chop up ſo many errors, becauſe they firſt devour this, that, notwithstanding all Chriſts promiſes,

b *Tuſſi:
mum eſt in-
ſerre, cum
timeds. pe-
dom, Sen.*

mises, the infallibility of the Apostles, and the necessity of that gift to preserve her from errors; yet the whole Church of Christ even in her greatest representatives can erre. Thirdly, you assert without ground that the *point of Infallibility is an old Article of a new Creed*. Sir, there is no such Creed extant in the *Roman Church*. A profession of Faith, I admit, was appointed in a *Bull* by *Pius quartus* to be sworn to by Pastours of Souls, and Professours of Learning only: But if that be a new Creed, much more will your thirty nine Articles make up a new Creed, stuff with so many modern negatives, and unto which not all, but some amongst you, were by your Statutes to subscribe. But howsoever: In your 8. article you receive and believe 3. Creeds; the Apostles Creed, *Nice* Creed, and that of *S. Athanasius*. Now I ask: these two last, are they new Creeds, or no? if new ones, then the Church has power to make new Creeds; if not, why should the Churches Declarations be call'd new Creeds rather now, then in those former times? Fourthly, you assert quite *gratis*; that in the *Council of Trent* the *Roman Partisans* were not afraid to make new Articles of Faith. As if to declare explicitly to the faithful such verities, as are contain'd implicitly or virtually in the written word of God, or what traditionary Doctrines are truly Divine, coming down from the Apostles by never interrupted succession of practice and belief, were to make new Articles of Faith? Did the Council of *Nice* make new Articles of Faith, when it declared the Celebration of *Easter*, or the validity

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dity of *Baptisme* ministred by *Heretiques*, or the consubstantiality of the Sonne with the Father? what the Council of *Constantinople*, and *St. Athanasius* adde in their Creeds by way of declaration to the Apostles Creed, doth it speak new Articles of Faith? There was a time when some Canonical Books were not *de fide obligante* of necessary belief, as the Epistle to the *Hebrews*, and that of *St. James*, &c. are they now after the Churches acceptance, new Articles of Faith? And yet be those justly anathematized, who deny any one of the aforesaid points so declared? Why then might not the Council of *Trent* upon occasion of emergent heresies, declare anew, what was to be held about the Sacrifice of the *Mass*, *Purgatory*, *Invocation* of Saints, *Worship* of *Images*, and the like? and yet no more in contempt of the *Apostles denunciation*, Gal. 1. 8. then the definitions of former General Councils? When did the Church forfeit the power of defining? *St. Paul's anathema* strikes at you *Protestants*, who adde your negative articles contrary to the word of God; not at the Church which declares, what is truly revealed in it.

9. What you say here about the time when the denial of Marriage to Priests began: of the date of *Transubstantiation*, *halfe-Communion*, *publick prayer in an unknown tongue*, and the *Popes Supremacy*, shall be answered in your demonstrations.

10. You abuse very disingenuously the learned Cardinal *Bellarmino*, in saying, first, that he boasted of the antiquity of *Purgatory*: where as in the places you quote, there is not a syllable of
that

that humour ; only this modest expression, *We do not find the beginning of this doctrine : but all the Ancients both Greek and Latine from the very time of the Apostles, constantly taught that there is a Purgatory.* Secondly, that *Bellarmino* could not give an older instance then *Origen* and *Tertullian* ; a most palpable untruth : for *Bellarmino* in his tenth Chapter, cited by your self, expressly alledges, for *Purgatory*, *S. Clement the Roman*, and *S. Dennis*, both Coetaneans to the Apostles ; and though in his Book *De Scripturis Ecclesiasticis*, *Bellarmino* seems to doubt of that work of *S. Clement*, yet he constantly defends *S. Dennis's* books. Perhaps because these two were never noted of error, you skipt them over to fasten upon *Origen* and *Tertullian*, thinking to discredit their authority by advancing their lapses. But, sweet sir, have *Origen* and *Tertullian* forfeited their credit since the conference of Divines at *Hampton Court* before King *James* ? there *Dr. Reynolds* scrupling at the use of the *Crosse*, the Dean of *Westminster*, saith *Baker*, shewed out of *Tertullian*, *Cyprian*, *Origen*, and others, that in their time it was used : And this the King judged antiquity enough to warrant the continuance of it still. Was *Tertullian* no *Montanist*, when in your third Page he is cited to your purpose ; and is he one now in your eight Page, when *Bellarmino* cites him to ours : nay, and shall be Orthodox again in your thirty one page, when he is fancied to make against us ? Is *Origen* in your eighth page not onely an Heretick, but an Arch-Heretick, and therefore

*In vita Ia
tibi Regis.*

therefore of no authority, when he is brought by *Bellarmin* for Purgatory? but will be Orthodox anon, when in your 27. page you call for him against prayers in an unknown tongue? Yet this very fetch proves Purgatory the more: for if their Doctrine of Purgatory had been erroneous, or heretical, the Fathers and Councils, that spared them not for other heresies, would questionlesse have censur'd them for that, which never any one did. Thirdly, that the Cardinal having boasted of all the Ancients, both Greek and Latin, down from the Apostles, could not make it good, but by recourse to the Heathens, as *Plato*, *Gorgias*, *Cicero*, *Virgil*; as if those Heathens were alledged in the same Chapter, as holy Fathers of Christian times, to prove the doctrine of Purgatory from the Apostles, albeit they lived long before the Apostles dayes. Yet not to be taken tripping, in your margin you cite also *Bellarmin*'s 2d. Chapter, which nothing concerns either Authorities of Fathers, or the age of Purgatory. In this Chapter the Cardinal relating divers errors about Purgatory, alledges *S. Austin*, who in his 31. book of the City of God, the 13. chap. affirms it to have been the Platonicks opinion, that all punishments after death were but purging pains; and to that effect *S. Austin* cites *Virgil*. To this *Bellarmin* replies, that in *Plato*'s works, as in his Dialogues intituled *Phaedon* & *Gorgias*, 3. sorts of men are sentenc'd after death: the first to the *Elysian* Fields; the second, whose sins are curable, to temporary pains: the third, of sins incurable, to eternal. Afterwards in the 11. chapter, amongst other proofs drawn from reason, *Bellarmin* sayes, that Purgatory was the sence of all Nations,

Jewes

Jewes, Mahometians, & Gentils, both Philosophers & Poets; and proves it out of the *Macchabees*, *Alcaron*, *Plato*, *Cicero*, & *Virgil*. Finally, to prevent your cavils, he concludes; that things wherein all Nations agree, can hardly spring, but from the light of Nature; whilst other inventions forged by men, will ever alter, as Nations are divers. In all this discourse, where is there any recourse to Heathens to make up the antiquity of Purgatory from the Apostles? In the margin you bid us see *Bellarmin* contradicted by the Romanists themselves, and then you cite a work of *Polydor Virgil*, corrupted and Printed at *Basil* amongst the Sectaries, and forbidden by the Church. *Roffensis* only intends, that the name and nature of Purgatory was but very seldome mentioned amongst the ancientest *Grecians*. But for the

Cum a tot Patribus tam Gratis quam Latini Purgatorium affirmetur, non est verisimile, quin ejus veritas per idoneas probationes illis claresceret. thing it self he sayes expressly, *Art. 37. Whereas Purgatory is affirmed by so many both Greek and Latin Fathers, 'tis not likely, but that the truth of it was made clear unto them by some sufficient proof. Thomas ex Albiis* neither denies Purgatory, nor the Authority of Fathers, but onely the manner of purging Soules before the Resurrection. *Suarez* in the place you quote, hath not a word of this matter. And whether they contradict *Bellarmin* or no, they all contradict you; and assert

II. Not content with abusing *Bellarmin*, you treat the great S: *Austin* himself most unworthily, perswading your Auditours, that he denied Invocation of Saints to have been in his dayes: A thing so manifestly false, that Protestants themselves acknowledge the contrary. *I confesse*, saith Doctor

Fulk

Fulk in his rejoinder to *Brislow*, page 5. that *Ambrose*, *Austin* and *Hierome*, held invocation of Saints. And Mr. ^a *Brightman* after ^a *Apocalip.* he had named *Athanasius*, *Basil*, *Chryso-* c. 24. p. *stome*, *Nazianzen*, *Ambrose*, *Hierome*, *An-* 382.
stin, he rebukes them, as in words condemning ^b Part 3. *Idolatry*, but indeed establishing it by invocation of ^c exami. *Saints*. Lastly, ^b *Chemnitius* alledgeth *S. Austin*, pag. 197. craving *S. Cyprian's* prayers (*adjuvet itaque* edit. 1614. *nos in orationibus* ;) and then excuses him, saying, *Donatistas*. Lib 5. Cont. these things did *S. Austin* without Scripture, cap. 1. yielding to the time and custome. But let us hear *S. Austin* himself, giving the reason why Christians did willingly bury their dearest friends near the Martyrs Tombs: *dum recolunt*, saith he, ^c *whilst they call to mind where the bodies of those* c *De cura* that are dear to them, are laid, they wish their ^d *pro mors.* prayers commend them to the same Saints, as it cap. 4. were to Patrons, &c. And in his 33. ^a *Sermon de* d *Tomo 10.* *diversis*, he relates how a Woman had recourse to ^e *edit. Paris.* *S. Stephen* for her Son newly dead, praying, *Ho-* ^f *firmi. ann.* *ly Martyr restore me my Son*. Let any one read 1635. *S. Austin's* eight Chapter of the 22. Book *de Ci-* *vitate Dei*, and if obstinacy doth not blind him, he will be convinc'd of *S. Austin's* mind. But you Sir, to colour the cheat, cite his words in *Latine*, omitting what is most material. Take his whole Text as it lies. The Saint therefore to shew that Christians do not honour the Martyrs of God, as the *Heathens* did their gods, who were but dead men, as *Hercules* and *Romulus*, speaks thus; ^e *Lit. 23. 8:* *They* (the *Heathens*) *built Temples, erected Al-* ^f *Civit. Dei,* ^{cap. 10.} *tars*

tars, appointed Priests, and offered Sacrifices to these their Gods; But we build no Temples to our Martyrs, as to Gods, but Monuments as to dead men, whose spirits live with God. Nor do we set up Altars there, whereon to Sacrifice to the Martyrs; we offer Sacrifice to the one God both of Martyrs and ours: at which Sacrifice, as men of God, who in confessing him, overcame the world, they are nominated in their due place and order; yet are they not invocated by the Priest, that Sacrificeth, for he Sacrificeth to God, not to them, although at their Monuments; because he is God's, not their Priest. By this Text intirely cited, is it not evident, that S. *Ausfin* in those words. *Yet are they not invocated by the Priest, that Sacrificeth*, (which you quote, and there make a stop) meaneth a Religious invocation due to God alone? as his reason evinces; For he Sacrificeth to God, (saith the Saint,) *not to them, because he is God's, not their Priest*. And against *Faustus* the Manichean he farther declares, wherein this high invocation consists, *Which of the Priests* (saith he) *serving at the Altar in place of the holy Bodies, ever said at any time, We offer unto thee O Peter, Paul, Cyprian?* This therefore is the invocation which S. *Ausfin* denies to Saints.

13. Your error is inexcusable in deriving the Catholick Church's infallibility in matters of Faith, either from *Gnosticks* or Disciples of *Marcus*; whilst you might know that holy Scriptures, Councils, Fathers, and reason convinces the contrary. *Qua conventio Christi & Belial?* what relation

6 Lib. 20.
cap. 21.

lacion hath Christs promises, his spirit of truth ^{Joan. 14.} abiding for ever, & teaching his Church all truths, ^{1 Tim. 3.} making it the house of the living God, Pillar and Firmament of truth; with the filthy errors and practises of those beastly Heretiques. A Preacher of the word of God should abhorre all, but especially such abominable untruths.

14. *Irenaeus* in the Book and Chapter you quote, having said that *Marcus* had a Devil at his elbow; by whose whispers he prophesied, and imparted that guilt to women fit for his purpose, because his chief businesse was with Women: *μάλιστα τῶν γυναικῶν ἀρχαίων*; adds, that his Disciples driving the same trade, by i deceits corrupted many silly women, giving themselves out for perfect men, as if none upon earth, neither Peter nor Paul could match them for knowledge. Is not this a perfect Character of *Luther* and his Disciples, your Reformers? They had Devils at their eares, by **Lu. Ther's* and † *Zwinglius's* confession; they lusted insatiably after women, broke vowes of chastity, seduced silly Virgins, corrupted Nunnes, and boasted of their abilities above the whole Church, even the Apostles. ^{k Tom. 7. Serm. de Eccl'ia Hist. Lib. de Servo arbitrio contra Brasmon. edis. prior} The Gospel is so copiously preached by us, that truly in the Apostles time it was not so clear, saith *Martin Luther*. And again, ^{† Tom. 2. lib. de Euchar. fol. 249.} What arguments forer the ancient Orthodox Fathers, the Schooles of Divines, the authority of Councils and Popes, the consent of ages, and of all the Christian people can help you to, lay them all aside. We admit nothing but Scriptures; and so, that with us alone is the certain authority of interpreting: what we interpret, that is the sense of the Holy Ghost:

what others bring, though they be many and great men, comes from the Spirit of Satan, and a distracted brain. This indeed is to be Marcists and Gnosticks.

15. 'Tis also an affected errour, to say we take our Purgatory from *Origen* and *Tertullian*; doth not *Bellarmin* prove it out of Scripture, alledging near twenty Texts, so expounded by the ancient Fathers? Nay, doth not your own *Chemnitius* confesse, that *Dionisius* the *Arcopagite* mentions Prayer for the Dead? Do's not your Doctor *Fulk* plainly averre, that *Tertullian*, *Cyprian*, *Austin*, *Hierome*, and a great many more doe witness, that Sacrifice for the Dead is the Tradition of the Apostles? Insomuch that *Zwinglius* being urged with the authority of *S. Chrysostome* and *S. Austin*, deriving that custome from the Apostles, gives this wild answer: *If it be so, as Austin and Chrysostome report, I think the Apostles suffered some to pray for the Dead for no other cause, then to condescend to their infirmity.* But what if the first mention of Purgatory were found in *Origen* and *Tertullian*, who lived in the beginning of the third age? was it therefore a dreame of their own brain? or an Heresie of *Montanus*, as if he could commend nothing but errors? Did not the Fathers of all ensuing ages follow that Doctrine without contradiction? and the whole Church of God embrace it as coming from the Apostles? *p Hoc Apostoli c. enim à patribus traditum universa observat Ecclesia*, saith *S. Austin*: *This the universall Church observes as delivered by the Fathers.*

16: Thirdly,

m Exam.

part 3. pag.

90. Edit.

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n Against

Purgat. p.

302.

o Tomo 1.

Epicher. de

cau. Missa.

fol. 186.

p De verbis

Apostoli c.

34.

16. Thirdly, you erre prodigiously, in affirming that your Reformers in *England* discovered in the Roman Church *horrible corruptions in point of practise, and hideous errors in point of Doctrine; and that in matter of faith too*, whereas hitherto no Protestant in the world hath ever been able to shew any one such error, or corruption. What you can discover, shall appear hereafter in your goodly demonstrations.

17. You adde to that another gross error: that those blessed Reformers found by what degrees the several errors & corruptions were slightly brought into the Church, as well as the severall times wherein the Novelties received their birth and breeding. But, good Mr. Pierce, how often have you Protestants been challeng'd to shew, when any such Novelties against faith or manners sprung up in the Church, and yet could never doe it? How often have you been told, that the Roman Church was once a true and pure Church, *Rom. 1.* and that if it fell, it must be either by Apostacy, Heresie, or Schisme? Not by Apostacy, because she believes in Christ: If by Heresie, what lawfull Council, what Fathers, what other Church of Christ ever censur'd or condemn'd her? If by Schisme, from what other true Church did she ever separate? name that Church as distinct from the Roman, if you can. For I suppose that in a Schisme, the rent or wound cannot be mortall to both parts, least Christ should have no Church at all upon earth. And because such a Church different from the Roman cannot possibly be found,

*Tomus ha-
reses exie-
runt ab illa
tanquam
samenta
inutilia re-
cisa de vite
sed illa ma-
nes in sua
radice &
in suis vites
S. Aug. de
Symb. ad
Catechu. lib.
1. c. 5.*

¶ Confiderat.
of the
Papists
Supplicati-
on, P. 43.

¶ Respons. ad
Eas. 7. Cam-
plani.

¶ Defence,
p. 331.

therefore some of your Learned *Protestants* ingenuously confesse it. *We cannot tell*, saith Doctor *Powell*, by *q* whom, or at what time the enemy did *sew* (the *Papists* Doctrine) &c. neither indeed doe we know who was the first Author of your blasphemous opinions. And Doctor *Fulk*, in his Rejoynder to *Bristow*, p. 265. answering the same question about the change of the Roman Church, saith, *I answer; my Text saith, it was a mystery not revealed, and therefore could not be at first openly Preached against.* 'Tis also the confession of Doctor *Whitaker* in his answer to *Campion*, that the time of the Roman change cannot easily be told. And yet this pittifull shift is clearly against that renowned rule of *S. Austin*, in his 118. Epistle and elsewhere: that what is held by the Universall Church, and not known when it began, is to be believed as an Apostolicall Tradition: By which maxime Doctor *Whitgift* proves against *Cartwright*, that the names of Metropolitan, Archbishop, &c. have their originall from the Apostles. 'Tis also against evident reason: for if Christs Spirit of Truth abiding alwayes with the Church, could permit errours in faith to creep into it unperceptibly; such errours even by the principles of Christianity would be irreformable. For if they were brought in so slyly that their beginning could not be observed, nor they perceived till they were universally received in the Church: whosoever should attempt to reform them, must by the principles of Christianity be held for an Heretick, because he opposeth the whole Church of Christ, and so

were

were to be thrown out as a Heathen and a Publican. For to dispute against the whole Church is most insolent madness, saith S. Austin Ep. 118.

18. You erre no lesse absurdly, when you say, that in the fourth Session of the Council of Trent, the Roman Church is made to differ as well from her ancient and purer self, as from all other Churches besides her self. This is meerly begg'd, and not prov'd. Might not all former Hereticks have said the same of all Generall Councils that condemn'd them? Did either the Council of the Apostles, Act. 15. or the first four Generall ones make the Church differ from her self by reason of their Definitions or Decrees? why then the Council of Trent in particular? Because, say you, that Council defin'd many meerly humane writings, and many unwritten Traditions to be of equall authority with the Scripture: anathematizing all that should not receive them. The Council of Trent defined no writings to be of equall authority with the Scriptures, but such, as those Orthodox Fathers by the assistance of the Holy Ghost, confirming ancient Tradition, judged to be the Word of God: nor any unwritten Traditions, but such as were either immediately received by the Apostles from the mouth of Christ himself, or inspired to the Apostles by the Holy Ghost, and so handed down in a perpetuall succession unto them. Of such Traditions the Apostle speaks, 2 Thes. 2. Hold the Traditions which you have been taught, whether by word or Epistle. Hence it is clear, saith S. Chrysostome, that the Apostles delivered not all

*Seff. 4:
Que ipsius
Christi ore
ab Apostolis
accepta, aut
ab ipsis A-
postolis Spi-
ritu Sancto
dilatante,
quasi per
manus tra-
dita ad nos
usque perve-
nerunt.*
Upon that
place.

things by writing, but many things also unwritten, both which are worthy of equall belief. Is not this the very Definition of the Council of *Trent*? And might not all the Hereticks that ever deni'd any part of Scripture, as the *Cerinthians* deni'd the whole New Testament but *S. Matthew's* Gospel, the *Marcionists*, *Gnosticks*, & *Manichees* all the old Testament, as *Luther* the Epistle to the *Hebrews*, *S. James*, and the *Apocalyps*: and all that ever deni'd Apostolicall Traditions, as *Arius*, *Nestorius*, *Eutyches* and other Novellers did; might not, I say, all these have used the same plea against the Church, or Councils that defined Canonick Books, or Apostolicall Traditions against them? A strange objection, and stranger reformation, that justifies all Hereticks in the world! As for the anathema, hath it not ever been the Style of all Generall Councils, to lay a curse upon the refusers of their Definitions? And if the point of Infallibility was both believed and virtually defined by the first Generall Councils, justly imposing upon mens consciences an inward assent to their Decrees of Faith, upon pain of Anathema: why not as well by the Council of *Trent*?

19. But I wonder what you mean, in saying that the Roman Church was made to differ from all other Churches besides her self. If by the Roman Church you mean not onely the City and Diocesse of *Rome*, but all other Churches (united with that particular Church) whose Bishops sate & voted in the Council of *Trent*; then you speak a Chymera, there being but one true Catholick Church

in

in the world, which is the Roman, that never differ'd from her self in matters of faith: except you intend a Heterogenial Church patcht up of all condemn'd Sects in the world opposite one to another.

20. Upon the premises, your Reformers, say you, *met together*, and concluded a Secession. As if Protestants revolted not from the Pope long before the Council of Trent or the pretended new Creed, as you call it. But let us see the quality of those Reformers: to wit, *your Kings, your Clergy, and your Lays too*. What Kings I pray? Hen. the 8. the first broacher of the Schisme, with *Dalila* in his lap, *Edward* the 6. a young Child; and *Q^{ueen} Elizabeth* a woman: fit heads to consult of Religion. Yet were they all successively by Acts of Parliament either created or declar'd Supream heads of the Church of *England*; a Prerogative never challeng'd by any Christian Prince before. The following Kings found the breach made, and the Schisme completed. What Clergy, but *Cranmer* that Arch-Sycophant? who according to History by his whispers in the Kings ear, was the first author of the Secession from the Pope; and as the pretended Bishop *Bramhill* confesses, *struck the nail home*. What Clergy but intruders? when under *Edward* the 6. *Protestantisme* was establish'd in *England* contrary to the liking of most of the true Bishops of that time: And when under *Queen Elizabeth* all the Bishops but one were depos'd; and by *Cambdens* confession, eighty Curates, fifty Prebendaries, fifteen Presidents of Colledges, twelve Arch-Deacons, and six Abbots lost their places

Baken ia
Heard 8.
pag. 41. in
Edward 6.
pag. 71. in
Hist. p. 113.

Godwin is
vita Cran-
mer. Par.
ker th. tem
a Of Schi-
line. p. 44.

h In vita
Elizab. pag.
anno. 1559.

Fallers
Ch. Hist.
Centur. 16.
P. 55. 56.

c Epist. ad
Synod.
Ephes.
d 7. Concil.
Gene.

c Justinia.
Constit. 123.

ces, when also the inferiour Clergy in a Convocation appointed by that very Queen protested against the Reformation. What? the Laiety too? have they against all Antiquity power to define matters of Religion? When *Theodosius* the younger sent his Ambassadour to the Council of *Ephesus*, which was the third Generall one, he writ to the Council, that he sent him *Ea Lege*, upon that condition, that in questions of Religion he should have nothing to doe: giving this reason: *c* *It is not lawfull for him that is not a Bishop, to meddle in busineses and consultations of the Church.* The same said *Basil* the Emperour to the Laiety in the seventh Generall Council: *'Tis d not lawfull for you to treat in Ecclesiasticall Causes.* And long before that, *Justinian*: *If e the businesse be Ecclesiasticall, let no Civil Magistrate deale in such questions, &c.* But in fine, what Laiety was it, but a *Cromwell* and such like flatterers? *It was generally conceived, and truly, as I think, saith Weaver* in his *Monuments*, pag. 101. *that those politick wayes for taking away the Pope's authority, and suppressing religious Houses were principally devised by Cromwell.* And *Bishop Gardner* in *Fox*, pag. 1344. saith, *The Parliament was with much cruelty constrained to abolish and put away the Primacy from the Bishop of Rome.*

21. Yea but these Reformers did not consult flesh and blood: O no! King *Henry* consulted the spirit, when lusting after *Anne Bolen*, he tore himself from the Pope for refusing him the grant of a Divorce; and to satisfie his avarice, he seized upon

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upon all the goods of Monasteries. What split the Protector and Parliament under Edward the Sixth consulted, whether God or *Manum*, In *Edw. 6.* let Baker tell you. There you may read how divers Bishops were committed to prison for misliking the Reformation, and all of them dispossessed of their Bishopricks, and that which is worse, the Bishopricks themselves were dispossessed of their revenues. --- A Parliament was held --- wherein divers Chantries, Colledges, Free Chappels, Fraternities and Guilds with all their Lands and goods were given to the King, which being sold at a low rate, enriched many, and enobled some, and thereby made them firm in maintaining the change; thus Baker. Queen Elizabeth, bred up a Catholick, and by a Catholick Bishop consecrated Queen, consulted Eternity, when to buy a Crown, she sold her Religion. Or expect the Church of Rome should have been their Physician, which was indeed their great disease. So it was in very deed. For the rot of heresie spreading amongst them, how could they but perish, rejecting the cure of their supream Pastour? But you had recourse to the Scriptures. The very Plea of all Heretiques. *¶ Nolo verba, quæ non sunt scripta*, cry'd *¶ Hilarius* out an Arian against the Nicene Faith. But *lib. contr. Constant.* you reserved to your selves, what you deny'd to the whole Church, the expounding of Scriptures; and what passes all astonishment, confessing your selves errable in the interpreting of Scripture, yet in despite of all Gods Church you hammer'd out a negative Religion, never known

to the world before. Yes, to the *Fathers of the Primitive Church*, say you : Find your negative Articles in the Fathers ; and the matter is ended. Mind onely by the way, that 'twill not suffice to alledge the not finding our positive Doctrines in the primitive Fathers ; for you do not onely not believe them, as neither *Turks* nor *Hearthen* do ; but you positively believe their opposite negatives contained expressly in your 39. Articles of Religion ; as Art. 21. No general Council but may erre, Art. 22. No *Purgatory*, no lawful invocation of Saints, no respect due to holy images : 28. No transubstantiation : 31. No Sacrifices of *Masses*, but blasphemous Fables, &c. These Negatives therefore, being Articles of your Religion, must not be bare *non entities*, (whereof there be many millions) but *verities* divinely revealed, otherwise unfit to be objects of Christian Faith. Consequently, they must be found either in clear and uncontrovertible Scripture ; or in Scripture so interpreted by the primitive Fathers, or in traditionary Doctrines of the same Fathers. This you never being able to do, 'tis in vain to pretend to Fathers of the *Primitive Church*, who never speak of your negatives revealed, what ever they do of our positives.

g. *Cour. Hen.*
viii. *Offa-*
vum. tom. 2.
f. 344 p. 2.
h. *In explan.*
art. 4. edit.
1581. *Ti-*
guri.

22. Sir, 'tis not the stile of your Progenitours to appeal to the Fathers. *Luther* condemns them ; *I care not if a thousand Austins, a thousand Tertullians stand against me.* h. *Zwingle* slights them : *Thou begin'st to cry Fathers, Fathers ; the Fathers have so delivered : but I doe not aske thee Fathers, nor Mothers : I require the Word of God.*

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arose of leaving it upon record; and yet in that interim it was doubtlesse known to the Primitive Church : So, why might not other Doctrines of the Apostles be kept onely by Tradition, till some hint was given to the Fathers of ensuing ages, to publish them in writing? How many things passe long before they are committed to paper?

23. At length you separated from our ulcers; that is, from the three essentials, Communion in Faith, Communion in Sacraments, and the Ministry or Government of our Church; and yet left the body or substance undestroy'd. But your *Perkins* will tell you, that *'tis a notable policy of the Devil, which he hath put into the heads of sundry men of this age, that our Religion and the present Church of Rome are all one in substance.* He addes to this, that *we rase the foundation.* Be it as 'twill, either Salvation might have been had in the Church you left, or no. If it might, as you must say, that left her entire in substance; 'twas a damnable Schisme, to separate from her; seeing *Protestants* confesse, that no cause but necessity of Salvation can justify such a separation. If it might not, then 'twas no true Church, nor had Christ any true Church upon earth, able to save men, and consequently no Church at all: since that in separating from the *Roman*, you divided from all Churches in the world, as I shall shew anon; and you have never yet shewed what ulcer in particular it was, for which you could not escape eternal death, in the whole Church of Christ before *Luther*.

24. Here you tell us of a remarkable infirmity
obvious

In his Dedicatory of the reformed Catholick.

Dr Potter, Sect. 3. pag. 73. *Chillingworth*. cap. 8. Dr. *Land*. Sect. 26.

obvious have I Iota, or the Church were and ly c Aust where wor have hope wor Chu as cl rón, ness the Mr. tha rare tim tho cor cle wa ev pe ed ye yo

obvious in our Writers. That they complain you have left their Church, but never shew you that Iota, as to which you have left the word of God, or the Apostles, or the uncorrupted and Primitive Church, or the four first General Councils. As if it were possible to leave the whole Church of God, and not to leave the word of God, so strictly commanding to hear the Church. Saint *Austin* thought he p obey'd the word of God, p *Cort. Epist.* when he obey'd the Church, commending the *fundamenti* word of God; and which otherwise he would not c. 3. 41 have believed to be the word of God. And can you hope to disobey the Church, and not disobey the word of God, so highly commending the same Church? This truth hath been made to shine out as clear as the Sun at mid-day, by *Bellarmin*, *Peron*, *Stapleton*, and others: but obstinate blindness will not see it. You talk of primitive times, the first four Councils, purest Christians: but good Mr. Doctor, can you demonstrate out of Scripture; that all contests about faith p ssoly arising in future ages, were to be decided in those primitive times, or in the four first Generall Councils? and those decisions by unperishable or unalterable records to be all transmitted to our dayes? Can you clearly shew that by Christs command his Church was onely to be heard in her younger age, and ever after unheard and slighted? If not, your appeal to those times is but a desperate shift, extorted from you by the force of our Arguments. And yet at that very weapon we desie and vanquish you by your own Confessions. Hath not Cardinal

Peron.

q Traſt. 1.
Sect. 3.
Lib. 1. c. 5.
6.

Conferen-
ces with
Hart, pag.
442.

Peron, in his Reply to King *James*, clearly evinc'd the Pope's Supreanacy to have been acknowldg'd in the first four Councils? Doe not those two Learned Books, the *Protestants* q *Apology*, and the *Progeny* of *Catholicks and Protestants*, shew undeniaoly out of your own Authours, that the Roman Church remained pure for the first four hundred and forty yeares after Christ, giving that reason why the Fathers of those ages, *Austin*, *Epiphanius*, *Optatus*, *Tertullian*, and *Irenaeus* appealed against Hereticks to the succession of the Roman Bishops, because, saith Doctor *Reynolds*, it was a proof of the true faith at that time! And this answer of your Doctors is highly commended by Bishop *Morton* in the *Protestants* Appeale, pag. 573. Doe not the same two Books farther shew from your own concessions, and out of the ancient Fathers, that within those 440 yeares, even up to Pope *Sylvester* and *Constantine's* time, and so to the Apostles, there were Churches dedicated in the honour of Martyrs, Relicks, Pilgrimages to *Hierusalem*, forbidding Priests to marry, vowed *Virginity*, Invocation of Saints, the Primacy of the Roman Bishop, the unbloody Sacrifice, Reall presence, Transubstantiation, Confession, Prayer for the Dead, Feece-will, Justification by Works, Merit, Tradition, Purgatory, Vowes, Evangelicall Councils, Monachisme, and other Mysteries of Faith? What then doe you talke, as if none of our tenets or practises, in which we differ from you, could be trac't by sure footsteps, as far as the times of the purest Christians.

25. Doe

25. Do not you beat the ayre, whilst you labour to prove those Doctrines to be novelities, which your own confesse to have had a being in the very times of your appeal, the times of purest Christians? But if disowning your domestick witnesses, you will needs draw down the birth of such pretended Novelities to the sixth age, about S. Gregory the Great's time, in whose dayes Popery, say yours, was under full sail: then we justly expect, that you demonstrate, how such a presse of errors either did, or could, within the narrow compasse of 160. years crowd into the Church without noise or opposition of Nation, City, Family, or single Person. Especially, if we consider, first the reluctancy of mans nature to accept of any Doctrines so contrary to flesh and blood, as Confession, fasting, Celibate in the Clergy, Belief of the Real Presence, &c. Secondly, the perpetual vigilancy of the Pastours Christ left in his Church to watch upon the walls of Jerusalem day and night; which duty the Pastours of those dayes complied with so exactly, that from the year 327. till the year 680. they held against heresies newly rising, six General Councils, whereof one was call'd only nine years before the said interval, as the Council of Ephesus; two during the very space of the 160. years, to wit, that of Calcedon, and the second of Constantinople, the last, fourscore yeares after. How is it imaginable, that none of these Councils meeting so frequently to suppress errors, should take notice of so many new Doctrines you object, if in truth they had been Novelities. Thirdly, that those

See the Centurists 3 Centur. 6. *verbo Gregorius in Indice.*

H. Spin. Historia Sacram lib. 2. pag. 157.

Dr. Humphrey Jesuit. part. 2. ret.

S. where he sayes that Gregory and Austin

brought in to England the whole

Chaos of Popish superstition,

Doctrines stole not into the Roman Church alone, but spread through all the Christian Churches then extant in the world, both East and West, with all which S. Gregory held comunion, as may be seen in his Epistles. Can the wit of man conceive such wilfull, obtinate, dead silence in all Churches, at the starting up of so many false Doctrines in so short a space, especially all the Fathers holding Novelties in Doctrine for Errours?

26. But here comes in a childish fallacy even of our greatest Gyants in dispute: that they shut up the Church in Rome, as the Donatists in Africa, and then call it the Catholick Church, not formally, but causally, saith Cardinal Peron. If Cardinal Peron were but a Child, 'twere no great shame to slip into a fallacy: but for a Preacher of the Court to deceive his Royal Auditory, cannot be excused from an Imposture. Doth Cardinall Peron shut up the Church in the City of Rome even causally? Doth he not distinguish two acceptions of the Roman Church? The first signifies all the Orthodox Churches of the world, united in faith and charity with the Roman Bishop, as with their Head, and Supream Governour under Christ. And in this sence, according to Antiquity, the Catholick Church, not causally, but formally, is styled the Roman Church: as all Nations under the Roman Emperour, and not the City and Territories of Rome alone, were called the Roman Empire: All the twelve Tribes of Israel, the Jewish Church: and all Nations under the Patriarch of Constantinople, the Greek Church, as the *Aus-*

corites

evonites and Russians, though not Grecians by
 birth. In this notion S. Austin himself saith, that
 a against the Pelagians, not onely the Councils of a Lib. 2. de
 Bishops, and the See apostolick, but also, Univer peccato Ori-
 sam Romanam Ecclesiam, the whole Roman Church, ginali. c. 17.
 and the whole Roman Empire were most justly in-
 cens'd. Now because the Bishop of the Roman
 Diocesse, as Pope; that is, as S. Peter's Successory
 and Vicar of Christ, is the head of all Bishops, and
 by him all Churches are preserved in unity; there-
 fore that particuler Church of the Roman Dio-
 cesse, is the Mother and Mistresse of all Churches;
 whence in a second acception, the Roman Church
 is not improperly call'd the Catholick Church,
 not formally, but causally; in regard of that unity
 she infuseth into the Catholick Church, knitting
 all the Members thereof in one Body, under one
 supreme Head. What ore you think, this was the
 sense of the ancient Fathers. Tertullian speak- b Contra
 ing of Marcion, who had offered money to the Marcion.
 Roman Church, saith, Marcion gave his money to Lib. 4. c. 4.
 the Catholick Church, which was rejected, both it
 and himself, when he fell into Heresie. S. Cyprian
 speaks thus to Antoninus: You write that I c Lib. 4.
 should send a Copy of the Letters to Cornelius, Epist. 2.
 (Pope) to the end that he might understand, that
 we communicate with him; that is to say, with
 the Catholick Church. S. Cyprian also writes to Ibidem
 Cornelius: It seemed good to us the Bishops Epist. 45.
 should be sent to all our Colleagues at Rome, that ad Corne-
 they should firmly embrace your Communion, that lum.
 is to say, the Catholick Church. And S. Ambrose

in his Funerall Oration upon the death of his Brother *Satyrus*, writes, that *Satyrus* coming to *Sardinia*, then infected with the Heresie of the *Luciferians*, called for the Bishop, & enquired of him, *Utrumnam cum Episcopis Catholicis, hoc est, cum Romana Ecclesia conveniret. Whether he were in communion with the Catholick Bishops, that is, with the Church of Rome.* And *John*, Patriarch of *Constantinople*, writes in these words to Pope *Hormisdas* 1000. yeares past: *We promise a here-*

e Tomo 3.
Concil. edit.
Binis inter
epist. Hor-
misda.

after not to recite in the sacred mysteries, the names of those that have separated themselves from the Catholick Church, that is to say, who agree not fully with the See Apostolick. Note that in all these places I have cited, the words, *that is, or, that is to say*, are not mine, but the Authours cited.

27. This then was the Style of the ancient Fathers, which you not seeing, or not caring whom you strike at, call a childish fallacy in one of the Learnedst Cardinals the Church ever had. Nay the very *Arians* themselves, knowing to their grief, *Roman* and *Catholick* to be in the common phrase, *Synonima*: yet to disgrace Catholicks, called them

f Lib. 2. de
persec. Van-
dal.

Romanists, as you doe now. *Victor* Bishop of *Utica* recounes, that *Focundus* an *Arian*, said to King *Theodoric*. *If thou put Armogastus to death, the Romanists will proclaime him a Martyr.*

2 In gloria
Martyr. l. 1.
c. 25,

And *Gregory* of *Tours*, records, that *Theodogoflus* an *Arian*, or *Pagan* King, seeing a Miracle done at the Font of a Catholick Church, said to himself, *Quia est ingenium Romanorum*, this is a device of

the

the Romans: *Hoc enim nomine vocitant nostra Religione homines*. For so they call men of our Religion. 'Tis you, not we, that stand in parallell with the *Donatists*. The Roman Church is spread over the four parts of the world, every where the same, perfectly agreeing in Faith, Sacraments, and Discipline: Your pretended Church is confined to a small part of *Europe*, (as the *Donatists* to *Africa*) divided into many Sects, condemning one another as incapable of Salvation: You sought Communion with the *Greek Church*, but i were justly repuls'd, and so would yet be, wheresoever you tri'd, there being no Church in the world, except the Reformed, that will joyn with you in externall communion of Sacraments, Liturgies, and Church Duties. To make your Church swell, you are forc'd now a dayes to take in most Hereticks in the world; *Nestorians*, *Eutychians*, *Monothelites*, *Anabaptists*, *Sacramentarians*, &c. not remembering that famous saying, gathered out of *S. Austin*, arch cited by the most Learned Bishop of *Chalcedon* in his Treatise of Schisme. *k Catholics are every where, and Hereticks are every where: But Catholics are the same every where, and Hereticks are different every where*. Consequently for want of union cannot possibly make up one Church. And if they had all the same errours in Faith, they would still be Hereticks, and no Church of Christ.

28. Behold a reason in brief. Though the word Church taken grammatically signifie any Congregation of men, yet in the sense of the holy Scriptures, Fathers, and ancient custome, 'tis restrained

b See the 4. Catalogues in the end of the Protestant Apology, & Coccini,

Tom. 1. l. 8. art. 4. 7. 8. &c.

i See Ieremias Patriarch of Constantinople his Answer to the Lutherans. k Lib. 4.

contra cresconium. c. 61. See S. Austin lib. de Pastorib.

cap. 8. to the same purpose.

to the sole company of Christians united in Divine Faith, Sacraments, and obedience to their Pastour. Divine Faith therefore being of the essentiall form that makes one a member of the Church, how can Hereticks, who according to *S. Paul*, have made shipwrack touching Faith, be parts of the true Church? upon which score the Apostle commands *Titus*, c. 3. to avoid an Heretick, because he is subverted and condemned of himself. *S. Cyprian* denied *Novatianus* to be in the Church, *Quando ipse in Ecclesia non sit. Opratus Melevidianus* against *Parmenian* saith, that *Præter unam Ecclesiam: Besides one Church, which is the true Catholick Church, the rest among Hereticks are thought to be, but are not.* *S. Hierome* against the *Luciferians*, *Nulla Congregatio hæretica potest dici Ecclesia Christi: No hereticall Congregation can be called a Church of Christ.* But none so expresse for this matter as *S. Austin*, who in his 48. Epistle speaking to the *Donatists*: *Nobiscum estis: You are*, saith he, *with us in Baptisme, in the Creed, in the rest of our Lords Sacraments: In ipsa Ecclesia Catholica non estis: In the Catholick Church you are not.* Mark that they believed all the Articles of the Creed, and consequently your fundamentalls. Now all the Congregations in the world, disagreeing from the Roman in points of Faith, are manifestly Hereticks, and went out of her by known errors. Therefore no Churches, nor parts of the true Church.

29. The *Egyptians*, *Ethiopians*, and *Abyssins* not of our Communion, are *Emichians*, holding
but

1 Epist. 76.
ad Magnum

See *S. Austen* de fide
& Symb.
cap. 10. in
Ipsam 149.
cont. Ep. A.
fundam.
tract. 100.
in Ioan. de
Cat. rudib.
q. 7. & 27.

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but one Nature, Will and Operation in Christ, and were condemned by the fourth General Council of *Chalcedon*, with them side part of the *Armenians*, the *Jacobites*, *Georgians*, and *Coptics*. The *Tartarian Christians* under the *Turk* and *Persian* in *Asia*, follow *Nestorius*, condemned by the third general Council of *Ephesus* for holding two Persons in Christ. Yet *Baxter* blushes not to screw Safe Religion both *Nestorians* and *Eutichians* into the *Protestant Church*, under pretence that they differ not in sense, but only in words from the *Catholick Church*; As if the silly Minister understood their meaning better then all the learned Fathers of the two General Councils of *Ephesus* and *Calcedon*, that condemn'd and cast them out of the Church for *Hereticks*. What will *Baxter* answer to that Act of Parliament under Queen *Elizabeth*, impowering Bishops to judge any matter or cause to be heretick, which by the first four General Councils, or any one of them, have bin determin'd to be heresies. If the opinions of *Nestorius* and *Eutyches* were not heresies, as well in sense, as in words, what did those two general Councils determin to be heresies? The *Abyssins* reject the Council of *Chalcedon* to this day, and admit circumcision, with other ceremonies of the *Jewes*. The *Grecians* with their adherents, *Muscovites* and *Russians*, even in *S. Athanasius* his Creed are excluded from Salvation for denying the procession of the Holy Ghost from the Father and the Son. Of whom your *Thomas Rogers* upon the 39. Articles pronounced thus; *This discovereth all them to be impious, and erre*

Rose's view
of Religion,
p. 495.

from the way of truth, which hold and affirm that the Holy Ghost proceedeth from the Father, but not from the Son, as this day the Grecians, the Russians, the Muscovites maintain. Note that Rogers Book was perused, and by the authority of the Church of England allowed to be publick.

30. Of Luther and Calvin's pretended Churches there is no doubt, as holding many aged errors, long since condemned by Councils and Fathers for Heresies. See the Catalogues of old Heresies collected by Epiphanius, Philostratus, Isidor, and St. Austin, who for example having rank'd Arians amongst Hereticks for denying Sacrifice and Prayer for the dead, ends his Book, assuring, that whosoever holds any of those Heresies cannot be a Catholick: Much lesse then such as hold with the Pelagians, that Children dying unbaptized may be saved; with the Novatians, no power in Priests to remit sins; with the Manichees, no externall Sacrifice, or Free-will; with certain Hereticks in S. Ignatius the Martyr's dayes, no Reall presence; with Vigilantism, no single life of Priests: with Jovinian, no difference of merits, &c.

See the
Progeny of
Catholicks
and Protestants lib. 3.
p. 23, 32, 415.

31. Whence I conclude, that since all other Churches in the world disagreeing from the Roman, are by sacred Antiquity held and confessed Hereticall, and by consequence no Churches: The Roman alone, with all the Churches of her Communion, is the true Church of Christ; there being no other upon earth free from errors in Faith, and the Roman never yet proved erroneous. See 17.

other

other parallels of *Protestants* with the *Donatists* in *Gualterus his Chronicon*; Seculo 4.

32. Here also you have a sting at Cardinall *Peron* for his want of memory, as if he forgot, that the Preaching of *Christ* began at *Jerusalem*. 'Tis a notorious vanity in your Pulpit-men, to be always pecking at our great ones. Who denies, that in primity of time other Churches might prevent the *Roman*, and in that sense precisely, be either Mothers or Sisters to her, as you please? The Motherhood of the *Roman* Church consists in her priority, not of time, but of Dignity and Jurisdiction, grounded upon *S. Peters* Primacy: who as he was Father and Head of all Bishops; so the *Roman* Church in which by his Successours he still liveth and governeth, saith *S. Chrysologus* o, is the Mother and Head of all Churches: or with *S. P. Cyprian*, The root and originall of the Catholic Church. The Church of *Casarea* began after that of *Jerusalem*, and yet was made her Metropolitan, as the first Council of *Nice* q declared; q Canon 7. and *Antioch* was her Primate. Even so *Antioch*, *Jerusalem*, and all other Churches, founded before the *Roman*, were afterwards made subject unto her. For which reason *Juvenal* the Bishop of *Jerusalem*, said publicly in the Council of *Ephesus*: r that the ancient Customs, and Apostolicall Tradition was, that the Church of *Antioch* is to be ruled and judged by the *Roman*. o *Epist. ad Eurychium.*
p *De simplicitate Praelatorum.*
r *AA. 4. c. 4. apud. Din. tom. 2. 794.*

33. You falsifie *Gildas* egregiously, and by misplacing his words, make him say what he never dreamt of; namely, that Christian Religion was planted

planted in *Britany* in the dayes of *Tiberius Caesar*, about seven yeares before *S. Peter* came to *Rome*. But *Gildas* having spoken of the extreame desolation of his Countrey, caused by the Warres with the *Romans* (which Warres beginning, not under *Tiberius*, or *Caius*, who never Warred with the *Britains*, but under *Claudius*, lasted 40. yeares) *Interea*, saith he, *In the meantime*, (to wit, during those Warres) there appeared and imparted it self to this cold Island, more remote from the visible Sun then other Nations, the true and invisible Sun (which in the time of *Tiberius Caesar*, had manifested himself to the whole world) I mean, *Christ* vouchsafed to impart his Precepts, &c. Here *Gildas* onely sayes, that during the Warres with *Claudius*, the Sun of justice, that manifested himself to the world by his Preaching in *Jerusalem* under *Tiberius*, appeared at length to the *Britains*, that is, in the dayes of *Claudius*, in whose second year, *S. Peter* comming to *Rome*, was entertained by a noble *British* Lady, named *Claudia Ruffina*: But when all the Jewes were banisht from *Rome*, he took that occasion to go Preaching into *France*, and from thence into *Britany*, where he planted the Gospel, founded Churches, and ordained Priests and Deacons, as *Metaphrastes* recounts, and *S. Peter* himself, in the time of *S. Edward* the Confessour, revealed to a holy man: so hath *Alfredus* (*Rhienallis*) left upon Record 500. yeares since. Whence it appears, that not *S. Joseph* of *Arimashea*, in the time of *Tiberius*, but *S. Peter*, in the time of *Claudius*, founded

S. In vita
S. Edwardi.
Tis not
known pre-
cisely when
S. Joseph of
Arimashea
entred into
Britany;
who came
not so
much to
preach, as
to lead a
solitary
life.

founded the *British* Church, after he had founded the Church of *Rome*, and fixt his Seat there.

34. But let us suppose Christianity to have been in *Britany* before St. *Peter* came to *Rome*, was it then planted in the Soil, upon the hills and dales of the Land? or in the hearts of the *Britains*? if in the hearts; then I ask, were those *Britains* English men, or did the *Saxons* receive their Christianity from them? Had not *England*, as *England* the first newes of Christ from *Rome*, by St. *Austin* the Monk, whom blessed St. *Gregory* directed to our Conversion? And are not all *English* Protestants now living, who call themselves a Christian Church, the offspring of those first converted *Saxons*? what hideous ingratitude is it then, to smother the memory of so incomparable a benefit by still prating of old *Britany*? whose faith whencesoever it sprung up first, lasted not, but *Paganisme* overgrowing it, perisht in a short space, root and branch, till Pope *Eleutherius* replanted it durably; yet so, as it never spread thence to us *English*: so great was the *Britains* hatred to the *Saxons* for usurping their Kingdome. I conclude therefore with the two Royal testimonies of our Kings: the first of *Henry* the 8. professing, that all the Churches of the Faithful (much more *England*) acknowledge and reverence the most holy See of *Rome* for their Mother. The second of King *James* of glorious memory, in the summe of the Conference before His

u Lib cont.
Liberum.
art. 2.

Pag. 75.

Epist. De-
dicator. of
F. Parsons
to him.
Pag. 3.

Majesty, affirming, *that the Roman Church was once the Mother Church*; let *x* Sir Edward Cook be the Appendix; *We do not deny*, saith he, *but that Rome was the Mother Church, and had thirty two Virginal Martyrs of her Popes a row.*

35. Thus having gone over the undemonstrable principles of your Sermon, asserting much, and proving nothing; I come now to your pretended demonstrations. But first I must mind you, that in case you should demonstrate, as you promise *the Novelty of our pretensions, and evince the antiquity of your own*: yet to the main truth or falsity of Religion, by your own confession, 'twere but a *Topick*, reaching no farther then a mere probability; which may in it self, be as well false as true. For in your third page you cite and approve the principle of *Vincentine Livinensis*, who, say you, *to prove the truth of any Doctrine, argues the case from a threefold Topick; the universality, the consent, and the antiquity of tradition*: wherefore in your opinion, not only universality of place wherein a Doctrine is believed, or the consent of Fathers that believe and teach the same; but also antiquity of time (though from the beginning) when it is believed, is but a bare *Topick*. And yet, God knows, this very Rule is your open condemnation. Since it is impossible for you, or all the *Protestants* in the world, to shew that any one point of Doctrine, wherein you differ from the *Roman Church*, was ever believed, not only in all places, at all times, or by all the Fathers;

but

but not so much as any one place, at any one time, or by any one Father, nay or by any one person before *Luther*; except perhaps by some such as were noted and condemned for *Hereticks*.

**Doctor Pierce's Engagement to
demonstrate the Novelities of the Ro-
man Church.**

Page 6. and 7.

*We cannot better put them to shame, then by de-
monstrating the Novelties of their pretensions,
whilst at the same time we evince the sacred an-
tiquity of our own. Thus you.*

36. Who can but wonder, that a Doctor un-
derstanding what a demonstration is, should esteem
the flourishes of a Pulpit, demonstrations, and then
blunder out nothing but old arguments, which
have been answered a hundred times over? If you
say the sence of Scripture on your side is evident,
~~Our men~~ ten to one more in number, equall in
Learning (not to say more) and as upright in con-
science, doe averre the contrary. And the contest
it self destroyes your assertion. For whence, I pray,
arises this very controversie amongst men of equall
abilities to judge aright, but from the obscurity of
Scripture? Did ever men in their right wits, having
their eyes open, dispute whether the Sun shin'd
at mid-day? To Demonstrations from universall
Tradition you pretend not: as well because such
discourses in your opinion are but Topicks, as be-
cause you are able to bring nothing against our po-
sitive Doctrines, but empty Negatives, the silence of
the

the Fathers in two or three ages, who writ little or nothing of our present debates. And I hope you will not so much as pretend, that a few inconsiderable speeches of some Catholick Writers make up Demonstrations against that Church, in which they lived and died. But 'tis now high time to ponder your Demonstrations.

Against the Pope's Supremacy.

The first Demonstration.

Page 16.

37. *Phocas the Emperour in the year 606.* saith *Baronius*, as you quote him, being angry with *Cyriacus Bishop of Constantinople*, adjudged the Title of Universall to the Roman Bishop alone; to whom it had been given in a Nationall Council of *Constantinople* under *Menas*, seventy yeares ^a *Act. 11.* before; and in the *b* Council of *Chalcedon*, one of ^b *Act. 3.* the four first Generall Synods, more then two hundred yeares past.

Therefore not onely the Title, which was the precise question, but also the primaty of jurisdiction, and universall Pastorship, whereof there was no question at all, began under *Phocas*, and so was a Novelty, according to our Saviours words: *'Twas not so from the beginning.* A very robustious Demonstration.

39. *This*

39. This is confirmed, because *Phocas* was the greatest Villain in the world besides Cromwell and Pontius Pilate.

Therefore the Pope's Supreamacy must of necessity have begun under *Phocas*, let never so many precedent exercises of that power, holy Fathers, and Councils shew the Contrary.

40. 'Tis farther confirm'd by the abuse offered to *Baronius*, whose words are partly alter'd, partly conceal'd. His words rightly quoted are these: *Phocas* therefore incens'd against *Cyriacus*, enacted by an Imperiall Edict, that such a Title (of universall Bishop) did become the Roman Church alone, and that it agreed onely to the Roman Bishop to be styled Universall, and not to the Bishop of Constantinople. And why, but because the Bishop of Rome, as *S. Peter's* Successour, was known to be the supream Pastor of all Churches?

41. The words quite concealed, clearly shewing *Baronius* his judgement, are these: *What then did Phocas by his Edict conferre upon the Roman Church? Nothing, but that by his sentence he declared the Title of Universall to be unlawfully usurped by the Bishop of Constantinople, which was due to the Roman Church alone; since that even her adversaries (the Bishops of Constantinople) contradicted not, that the Roman Church had alwayes held the Primacy over all Churches, as above in due place hath been most largely demonstrated.* Had all these words been fairly cited, your proof out of *Baronius*, that the Pope's Supreamacy began under *Phocas*, would have appeared in its proper colours,

it being evident, that *Phocas* did not first conferre even the Title in question, much lesse the Jurisdiction: but onely declare that of right it belonged to the Popes of *Rome*: who notwithstanding never used it, as the Bishops of *Constantinople* presumed to doe.

The second Demonstration.

Page 17.

42. Looking back to the beginning, we find that the Wall of Gods City had twelve Foundations, and in them were the Names of the twelve Apostles of the Lamb. Revel. 21. 24.

But all foundations of the same wall, in which mens Names are written, be equall in every respect.

Therefore the twelve Apostles, signified by those twelve foundations, were all equall in every respect.

Nay more, the ancient Prophets upon this account were all equall every way, as well amongst themselves, (though some were Kings and Governours of the rest) as with the Apostles; because we are built upon the foundation of the Prophets and Apostles, Ephes. 2. 20. And why not the Apostles equal to Christ, who is also a foundation of the wall of Gods City? Other foundation can no man lay, then that that is laid, which is Jesus Christ. 2 Cor. 3.

Therefore S. Peter was onely equall to the other Apostles, and could in no respect have a primacy

D

over

over them, though you your self grant him a primacy of order before them all, and by consequence a step above equality. A gallant conviction.

To back this Demonstration, let us adde another taken out of the same Chapter of the *Revel.* v. 12. where it is likewise said, that *the City of God had twelve Gates, and at the Gates twelve Angels, and Names written thereon, which are the Names of the twelve Tribes of the Children of Israel.* Now if one should argue thus, to prove that the Tribe of *Juda* had not the Scepter, or primacy of Civil power over the rest, but was equall in all regards.

The City of God had twelve Gates with twelve Angels, and on them the Names of the twelve Tribes of Israel.

a See a farther answer in the acute Authour of Schisme ditam'd. Sect. 13.

But all Gates and Angels, who have mens names written upon them, are equall in every respect.

Therefore the twelve Tribes of *Israel* signified by those twelve Gates and Angels, were equall in every respect. a

Would not he argue like a stout Logician ?

The third Demonstration.

Page 17.

43. Whosoever withstands another to his face, because through inadvertency, or frailty he do's a misse, and so speaks to him in the presence of others, out of pure charity and zeale of the common good, is at least his equall, if not superiour.

But

But S. Paul did so to S. Peter, Galat. 2. 11,
12, 13, 14.

Therefore he was at least his equall, if not his
superiour.

44. Blind S. Cyprian, that saw not this light of ^{Epist. 71.}
evidence, when he said, *Neither Peter, whom our* ^{S. Augu-}
Lord chose the first, and upon whom he built his ^{stin lib. 2,}
Church: when Paul disputed with him about ^{cont. Dona-}
Circumcision, challenged insolently, or took arro- ^{tistas cites}
gantly any thing to himself; saying that he had ^{of S. Cypri-}
the Primacy, and therefore the later Disciples ^{an to the}
ought rather to obey him. Blind S. Chrysostome, ^{same pur-}
admiring S. Peter's virtue: Paul reproves, and ^{pote.}
Peter heares; to the end; that whilst the Master ^{In cap. 2.}
reproved holds his peace, the Schollars may learn ^{ad Galat.}
to change their opinion. Blind S. Austin: That ^{Epist. 19.}
which was done of S. Paul profitably by the liberty
of charity, Peter took in good part by holy and be-
nigne godlinesse of humility, and thereby gave a
more rare example to posterity, if at any time they
doe amisse, to be content to be corrected by their
Juniors; then Paul gave, to be confidently bold;
even Inferiours to resist their betters for defending
the truth of the Gospel: brotherly charity alwayes
preserved. Blind S. Gregory, when he said: *Peter* ^{Homil. 18.}
was silent, that he who was on the top of the Apo- ^{in Ezachi.}
stleship, might be the first in humility.

45. Sir, good D vinity teacheth us, that there ^{S. Thomas 2:}
are two kinds of Correction; the one of justice, ^{2. 4. 3. art 4.}
that belongs to Superiours in regard of their Sub-
jects: the other of Charity; which concerns all
men. For as we are obliged to love our Neigh-
bours:

Apud S.
August. Ep.
II.

bours: so charity bindes us in due circumstances to use fraternall correction to all; even Superiours: As *Jethra* did to *Moses*, *Joab* to *David*, and *S. Bernard* to Pope *Eugenius*. In a word, *S. Peter's* authority over *S. Paul* was so acknowledged by all Antiquity, that as *S. Hierome* noted, the Villain *Porphyrius* censur'd *S. Paul* of sawcinesse and pride, for checking *S. Peter* his Superiour.

The fourth Demonstration.

Page 17.

46. The next demonstration is taken also out of the Epistle to the *Galatians* 2. 9. where *S. Paul* gives an account, how by Divine revelation he went up to *Iernusalem* to communicate his Gospel with the chief Apostles, *Peter*, *James* and *John*; because some were apt to mistrust his Doctrine, as not having lived with Christ, nor conferr'd with the Apostles, Schollars of Christ. And that the said Apostles, when they saw the grace that was given to *Paul*, gave him and *Barnabas* the right hands of fellowship; that is, received them into their society of Preaching, upon agreement, that we, saith *S. Paul*, should goe unto the Gentiles, and they unto the Circumcision. Hence is hewed out the following demonstration.

47. Whosoever receiveth into the fellowship of Preaching, one sent unto him by Gods appointment, to conferre his Doctrine, that he may not Preach in vain; is either inferiour to the par-

ty

ry sent, and received, or at most his equal.

But *S. Peter* did so receive *S. Paul*.

Therefore *S. Peter* was either inferiour to Saint *Paul*, or at most his equal.

And reason good, for *S. Peter* was one amongst the three prime Apostles sent to the *Jews*, as Christ himself was, and *S. Paul* to the *Gentiles*; who though in regard of their number, they were to the *Jews* but as the Ocean to a River, yet in many other respects, being the chosen people of God, had as *S. Paul* said to the *Romans*, *Rom. 3. 3. much advantage every way* above the *Gentiles*, and chiefly because unto them were committed the *Oracles of God*: and therefore *S. Paul* himself *Act. 13. 46.* profess'd to the *Jews*, *It was necessary that the word of God should first have been spoken to you; but seeing you put it from you, and judge yourselves unworthy of everlasting life, Lo! we turn to the Gentiles.* Otherwise *S. Paul* by calling Christ *Minister Circumcisionis*, and himself *Doctor of the Gentiles*, should according to you *Mr. Pierce*, signifie some advantage of honour above Christ in the extent of his Diocese.

48. To reinforce this demonstration you may adde, that since fellowship argues equality, not onely all Fellowes of a Colledge are equall to their head, that governs them, who is likewise a Fellow; but which is more, we are all equal to Christ our Lord, *being called by God unto the fellowship of his Son Jesus Christ, 1 Cor. 9.* much more then was *S. Paul* equal with *S. Peter*; was he not think ye? especially if we add to this, that

D 3

S. Paul

In 1. ad Galat. S. Paul fourteen years before went up to Jerusalem to see and pay his respects to S. Peter; because, saith S. Ambrose, 'twas fit that Paul should desire to see Peter, to whom our Saviour had committed the charge of the Churches. And Theodoret upon the first to the Galathians, He went to yield to S. Peter, as to the Prince of the Apostles, that honour which was fitting. And S. Chrysostome, He went to see him above others, because he was the mouth and Prince of the Apostles, and the Head of the whole Company. And elsewhere, *Homil. 87. in Ioan.* He went to him as to one greater then himself, and that not in a vulgar manner, but to behold and admire him, as a Personage of great Excellency and Majesty, as men goe to behold great and famous Cities.

The fifth Demonstration.

Page 17.

49. No man can have spiritual jurisdiction, and a fatherly power over the Church, but he must of necessity Lord it over Gods heritage, and fleece the flock of Christs.

But S. Peter was never known to Lord it over Gods heritage; or fleece the flock of Christ.

Therefore he had no spiritual jurisdiction or fatherly power over the Church; for he rather forbids to domineer in the Clergy.

1 Pet. 5. 1.

The Minor is granted on both sides; the Major is clear of it self without prooffe: for if spiritual

tual jurisdiction could stand without Lording and
 fleecing, S. Peter might be Head of the Church,
 though he did not Lord it over Gods heritage, or
 fleece the flock. 'Tis also confirmed by instances.
 Christ our Saviour had no jurisdiction, forsooth,
 over the Apostles, because he came not to Lord it,
 but to serve: *Non veni ministrari, sed ministrare.* Mat. 20. 18.
 The Apostles had no jurisdiction over their re- Mark 10.
 spective Churches for the same reason. Nay, there 45.
 is no Hierarchie in the Church, as the *Presbyteri-*
ans contend against your Episcopal Protestants:
 because Primates may not Lord it over Arch-Bi-
 shops, nor these over Bishops, nor Bishops over
 Curats, nor Parish Priests over the People: for
whosoever will be great among you, shall be your
Minister, and whosoever of you will be the chiefeft,
shall be the Servant of all. And if you confesse,
 that for the good government of a Nationall
 Church, a Hierarchie is necessary, then take the
 judgement of Mr. Cartwright: in Mr. Whitgift's
 defence: *If it be necessary for the keeping of unity* Pag. 380:
in the Church, that one Arch-Bishop should be
Primat over all, why not as meet, that for the
keeping of the whole Universall Church, there
should be one Arch-Bishop over all? Hearken to
 your Doctor Covell, saying to the Puritans: How In his Exa-
 can they think that equality would keep all the Pa- min against
 stours in the world in peace and unity, &c. For in the Plea of
 all Societies, authority, which cannot be where all the Innocent.
 are equal, must procure unity and obedience. O-
 serve Melancthon's judgement: *As there are some* Centur. Epi-
 Bishops that govern divers Churches: the Bi- stolar. Theo-
 logical. Ep.
 shop 74.

shop of Rome governs all Bishops. And this Canonick policy I think no wise man doth disallow: For the Monarchy of the Bishops of Rome in my judgement is profitable to this end, that unity in Doctrine be preserved. Wherefore we would easily assent to this Article of the Pope's Supreamacy, if we did agree in other matters.

The sixth Demonstration.

Page 18.

Libro de unitate
Ecclesie.

Ep. ad Evangelium. edit.
Paris. 1533.
tom. 2. pag.
117.

50. If the Apostles were *pari consortio pradi & honoris & potestatis*: equall not onely in the substance of Apostleship, as power of Preaching, founding Churches, remitting Sins, administration of Sacraments, and the like: but also in jurisdiction and right to govern the whole Church: And if Bishops be all *eiusdem meriti & Sacerdotii*, not onely of the same merit in order to Priesthood, but also of the same degree of authority over others: Then *S. Peter* was not Head of the Church, nor the Bishop of *Rome* his Successour in that Office.

But *S. Cyprian* sayes the first, and *S. Hierome* the second.

Therefore *S. Peter* was not Head of the Church, nor the Bishop of *Rome* his Successour in that Office.

Now whether your interpretation of these ancient holy Doctors be, or be not their true meaning, the Reader may evidently deduce: first by what *S. Cyprian* addes immediately to the very

What ever
Rigaltius &
others oppose.

words

words above cited, and you very unhandsonely, † See Pa-
 not to say maliciously, conceale. *Sed exordium ab melius justi-*
unitate proficiscitur. † *Primatus Petro datur, ut* fying this
una Christi Ecclesia, & Cathedra una monstratur. Text from
 The beginning comes from unity. The Primacy is most an-
 given to Peter, that there may be shown one Church cient copies
 of Christ and one Chayre. And in the same Trea- of 800, and
 tise: He that forsakes the Chayre of Peter, upon 900. years
 which the Church is founded, do's he trust that he past, and
 is in the Church? a Secondly from his 71. Epistle: the sense co-
 Peter, whom our Lord chose first, and upon whom heres with
 he built his Church, &c. Thirdly from his 40. all that fol-
 Epistle: There is one God, one Christ, one Church, lows and
 and one See, by the word of our Lord founded up- goes before.
 on S. Peter. Inſomuch that the Centurists, famous *nam cathe-*
 Protestants, reprove S. Cyprian for it, saying, *drum consti-*
Passim dicit Cyprianus supra Petrum Ecclesiam tuit, & u-
fundatam, S. Cyprian often sayes, b that the Church *unitatis e-*
 is founded upon S. Peter. c Fourthly from that the *iusdem ori-*
 same Centurists d blame likewise S. Hierome for the *ginem ab uno*
 like sayings, who upon the 6. of S. Matthew, spea- *incipientem*
 king of S. Peter, hath these words: *Secundum Me-*
taphoram Petra rectè dicitur ei: edificabo Ecce-
siam meam super te; According to the Metaphor of *sua autori-*
 a Rock, 'tis rightly said unto him, I will build my *tate dispo-*
 Church upon thee. And in his first Book against *suit. Qui*
 Jovinian: *Inter duodecim unus eligitur, ut Capite* *cathe-*
constituto, Schismatis tolleretur occasio. Amongst *drum*
 the twelve one is chosen, that a Head being esta- *Peiri supra*
 blisht, the occasion of Schisme might be taken a- *quam fun-*
 way. Which place of S. Hierome is alledged by *data est Ec-*
 c. Columna 84. d Centur. 4. Columna 557. & 1250. *clesia deserit*
 Doctor *in Ecclesia*
se esse confi-
dit?
a Vide Epist.
b As lib. 1.
ep. 3. & 14.
ep. 9. &c.
c Centur. 3.

Columna 84. d Centur. 4. Columna 557. & 1250.

Doctor

Doctor *Covell* above cited page 107. to prove the necessity of one Head, for preventing Schisms and Dissentions in the Church. Finally from his 75. Epistle, when speaking to Pope *Damasus*: *Beatitudini tue*, saith he, *id est, Cathedra tue communionis confocior, super illam Petram adificatam Ecclesiam scio, &c.* I am joyned in communion with your Blessedness, that is to Peter's Chayre: upon that Rock I know the Church is founded. Now, Sir, by these clear and unquestionable Texts is it not manifest, that in your Sermon to the Court you cheated these Fathers out of their true meaning?

The seventh Demonstration.

Page 18.

51. If every Patriarch, and Bishop be appointed to be chief in his proper Diocese, as the Bishop of *Rome* is the chief in his; then the Pope cannot be chief, or Head of the whole Church.

But so it was appointed by the Canons of the two first General Councils, *Nice* and *Constantinople*.

Therefore the Bishop of *Rome* cannot be chief, or head of the whole Church.

The *Minor* is stoutly proved, first by the 6. *Nice* Canon, in which there is not a word of that sense. The Canon is this, *Let the ancient custome hold through Egypt, Lybia and Pentapolis that the Bishop*

Bishop
vince
this is
power
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*Bishop of Alexandria have power over those Provinces, because that also with the Bishop of Rome, this is usual or customary: that is, to allow that power in the Bishop of Alexandria: for if this be not the sence, how could the Judges in the Council of Chalcedon inferre out of this Canon, *Omnem primatum*, all primacy in the See of Rome? as we shall presently see. The fifth Canon of the second Generall Council runs thus: *The Bishop of Constantinople must have the honour of Primacy after the Bishop of Rome, because it is new Rome.* Doe not those words, *after the Bishop of Rome*, rather prove the absolute Primacy of the Roman See? Secondly in the Council of Chalcedon, which was the fourth Generall, *Act. 16.* the Judges having heard the recitall of those two Canons, concluded thus: *By what hath been deposed of every one, we conceive that all Primacy and chief honour is reserved to the Arch-Bishop of old Rome.* What Canons, I pray, but those of the two first Generall Councils, you have alledg'd? which are so far from equallizing the Roman Bishop with the rest, that they give him all Primacy: that is, both of Order and Jurisdiction. For Primacy of Order alone, is neither all Primacy, nor the chief Honour; Primacy of Jurisdiction exceeding it far. This Primacy is farther proved, because the same Council pretending to grant the Bishop of Constantinople a Primacy over the East after the Pope of Rome, according to the second Generall Council, expressly addes, that he should have power to order the Metropolitans in the Diocesses of the East:*

East: that the Bishops chosen by the Clergy, of whatsoever Metropolis of the East, be presented to the Arch-Bishop of *Constantinople*, that he might either confirm or reject them as he pleased. And both *Theodorus Balsamon* upon the Council of *Sardica*, cap. 3. & 5. and *Nilus de Primatu Pape*, cap. 7. from those two Canons of the second and fourth Generall Councils, endeavour to conclude a right in the Bishop of *Constantinople* to admit of appeales from all the East. Wherefore your exposition out of *Iustellus* concerning primacy of Order alone, is manifestly false, and against the Text. As therefore the primacy aimed at for the Bishop of *Constantinople* over the East (but never obtained, because the Church of *Rome* alwayes rejected those two Canons, as derogatory to the precedence of *Alexandria* and *Antioch*, established by the first Council of *Nice*;) was both of Order, and Jurisdiction: so much more the acknowledged Primacy of the Pope over the whole Church. Whereupon the Fathers of that Council writing to Pope *Leo*, say, *Tou presided in this Assembly as the Head to the Members*. When therefore in the same Council of *Chalcedon* it is said: that the Fathers of the Church had given those priviledges to the See of old *Rome*, because it was the Imperiall City: Their meaning is not, that the Cities greatnessse was the immediate cause of the Primacy: For that was the being *S. Peter's* Successor, as appears by the Title they gave *S. Leo's* Epistle in their Speech to the Emperour, *τὸ πρῶτον καὶ ἰσχυρὸν λόγον, the speech of Peter's Chayre*: and having read

read that Epistle, thus acclaymed, *Peter spoke by the mouth of Leo*: And in their relation given to Saint *Leo*, speaking of *Dioscorus*, who had dared to excommunicate the Pope in a false Council, called without the Pope's consent, which never was lawfull: *He shewed, say they, malice against him, to whom the custody of the Vineyard was committed.* The Fathers therefore meant *cause*, the remote cause, to wit, the cause why *St. Peter* fixt his Seat at *Rome*, as being the head of the Roman Empire, to the end, saith *S. Leo*, that the light of truth, which was revealed for the Salvation of all Nations, might from the head of the world, be communicated effectually to the whole Body. And so the Emperours *Theodosius*, and *Valentinian* in a Law made six yeares before the Council of *Chalcedon*, comprehend all the causes: saying, that three things establish the See Apostolick: *S. Peters merit, who is Prince of the Apostolicall Colledge, the dignity of the City, and Synodicall authority*: that is, Divine, Ecclesiasticall, and Civill right.

Serm. 1. de
Apost. Petri
& Paulo.

52. The strict injunction you mention of the second Generall Council laid upon Bishops, *not to meddle but with their own Dioceſſe*: was not to hinder Hierarchy, but confusion: And so by setting bounds to the other Patriarchs, and omitting the *Roman*, they shewed their respects to that See, as to the Head of all without limit. 'Tis also false, that the Council of *Chalcedon* decreed to the Bishop of *Constantinople* an equality of priviledges with the Church of *Rome*. For besides the nullity of that surreptitious Canon, evidently prov'd by Cardinal

can. 2.

In concil.
Constanti-
nop. 1. Can.
3.

item Anal.
Tomo 3. in
Valentini:
jun. & The-
odos. fol. 31.

nal *Peron* to in his reply to *K. James*, & wholly re-
jected by *S. Leo*, those Fathers meerly renew'd the
fifth Decree of the second Genesall Council, which,
as we have seen above, intended onely the second
place of dignity to the Bishop of *Constantinople*, as
is insinuated in the Canon even as it lies, by the
words immediately following, which you craftily
suppresse, *ἡ δὲ αὐτὴν πρώτη ἐστὶν ὡς πρώτη*, as being the
second after the Roman. And *Zonaras*, though a
Greek Schismatick, discoursing of the sense of these
words, concludes thus: *from hence it appears ma-
nifestly, that the preposition, after, signifies sub-
mission and inferiority.* Those words *ἡ δὲ αὐτὴν*,
equall priviledges, were afterwards foisted into the
Decree by the practice of *Anatolius*, to encrease
his power. The Fathers of that Council never
own'd them: for when they besought Pope *Leo*
to confirm their Canon, they mentioned to him
no equall priviledges, but onely said, *We have con-
firmed the Rule of the 150 Fathers assembled at
Constantinople, that after your Apostolicall See;*
that of Constantinople should have the second place.
Meaning thereby, that as the Bishop of *Rome* had
the Primacy, absolutely and without restraint over
all Patriarchs, so the Bishop of *Constantinople*
should have it next after him over all the Patri-
archs. *Justinian* the Emperour, some seventy
yeares after, gives the same sence to that Canon,
saying, *that as the holy Pope of old Rome is the first
of all Prelacy, so the Arch-Bishop of Constanti-
nople, new Rome should have the second place after
the See Apostolick of old Rome, and be preferred*
before

before all the other Sees. Novell. 131. and long after Justinian the Emperour, Basilins the younger, and Eustathius Patriarch of Constantinople, consulting of a re-union with the Latines; desired that it might be lawfull for them to obtain the consent of the Pope, that the Church of Constantinople might be call'd Universal in the compass thereof, as the Pope of Rome was in the compass of the whole world. Finally Nilus writing against the Roman Church confesseth: a We are not separated from peace for attributing to our selves the Primacy, or for refusing to hold the second place after the principality of Rome. For we never contested for Primacy with the Roman Church. Good Sir, where is now your equality of priviledges?

Vi sibi licet cum consensu Patris, ut Ecclesia Constantinopolitana habere appellaretur universalis in suo orbe, sicut Romana in orbis totius Mundi. Glaber Rodolphus lib. 3. cap. 1. De Primatu Papali. 1.

The eighth Demonstration.

Page 19, and 20.

13. Every Pope, that refuseth the sole Title of Universal Bishop, denies the Primacy of power to govern the whole Church.

But Pope Gregory the Great refused the sole Title of Universal Bishop; nay utterly condemn'd it.

Therefore he deny'd the Primacy of power to govern the whole Church.

The Major doth so glister, that it cannot be seen. For first, let the Title be never so true; may not a Bishop out of modesty lay it aside, but he must needs disown the power it signifies? were

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not the Apostles Masters of the world in regard of their Doctrine, and yet our Lord taught them not to affect that Title? *Be not call'd Masters.* Match. 23. 10. Secondly, when a Title hath a double notion, and may for the literal one be used in an ill sense: may it not be refused, without denying what it imports in the best interpretation?

This exposition is given at large by the Protestants, *Andreas Priccius*, de Ecclesiis lib. 2. cap. 102.

Lib. 4. Epist. Indict. 13. Ep. 32.

Lib. 7. Indict. 2. Ep. 64.

Tract. 1. Sect. 7. subdivis. 9.

St. Gregory then considering that the Title of Universal Bishop in a strict Grammatical sense imports *Unum in multis*, one in many, and so might ambitiously be usurped, as if there were but one true Bishop in the world: *If there be one*, saith he, *that is Universal Bishop*, the other are Bishops no more: he utterly rejected it in himself, and condemned it in John the Bishop of Constantinople. But did he therefore deny or reject the Primacy? did he not instance in S. Peter himself? *Totius Ecclesie principatus ei committitur, & tamen universalis Episcopus non vocatur.* The principality of the whole Church is committed unto him, and yet he is not called Universal Bishop. Doth he not in sundry places of his works acknowledge this Primacy in himself: nay and practise it too over the very Church of Constantinople? *Quid dubitat: who doubts*, saith he, *that the Church of Constantinople is subject to the See Apostolick?* In so much that the Protestants *Friccius*, *Garianus*, *Peter Martyr*, *Ofander*, and the Centurists cited by Mr. Breerly in the Protestants Apologie, shew all of S. Gregory these particulars: *That the Roman Church appointed her watch over the whole world: That the Apostolick See is the head of all Churches.*

ches. That the Bishop of Constantinople is subject to the Apostolick See. That S. Gregory challenged to himself power to command Arch-Bishops, to ordain or depose Bishops. This and much more is testify'd by the Protestants above cited: to which our Doctor Sanders adds many other texts: that all Bishops, if any fault be found in them, are subject to the See Apostolick: that she is the head of Faith, and of all the faithfull members. That all those things are false that are taught contrary to the Doctrine of the Roman Church. That to return from Schisme to the Catholick Church, is to return to the Communion of the Bishop of Rome: that they are perverse men, who refuse to obey the command of the See Apostolick.

These and divers other Texts of S. Gregory's works so evidently convince his acknowledgement of the Popes Supremacy, that who should deny it merely for what S. Gregory writ against the name of Universal Bishop, seems to me, saith Doctor Sanders, either to have cast off all understanding, or sense of man; or else to have put on the obstinate perverseness of the Devil. To decline such a censure, Calvin chose rather to confesse, that there is no speach in S. Gregory's writings, in which he more proudly boasts of the amplitude of his Primacy then this, *I know not what Bishop is not subject to the See Apostolick, when he is found in a fault.* Lib. 4. Inst. p. 1. cap. 7. Sect. 12.

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The

The ninth Demonstration.

Page 20.

34. Pope Gregory argues thus against the Title of *Universal Bishop*; if any one were *Universal Bishop*: that is, one immediate Bishop over all Diocesses: so that other Bishops were only his Deputies; there would by consequence be a failing of the universal Church, upon the failing of such a Bishop; because there would be no true Bishop to govern the Universal Church. *An argument, say you, ad homines, not easily to be answered.* Hence is framed this mighty demonstration against the Pope's Headship.

If the Pope is Head of the Catholick Church, then the Catholick Church must be the Body of the Pope; because the Head and the Body are the Relative and Correlative, and being such, they are convertible in obliquo.

The Consequence unavoidably following is hugely absurd: to wit, *that when there is no Pope at all, the Catholick Church hath then no Head. Therefore, &c.*

What! no Head at all? At least it retaineth an invisible head, which is as much as *Protestants* allow the Church. It follows only, good Sir, that in the interval, the Church as Universal hath no visible head: a thing nothing strange in Politick Bodies. Elective Princes, as the *German Emperour*, and the King of *Pölonia*, be they not in Civil Government

verment Heads of their Princedomes. If they de, the Princedome wants a Head till another be chosen. Is this a mystery? God Govern'd his Church three hundred yeares without a Generall Council; may he not govern it a short space without a Pope? especially all other Bishops and inferior Pastors remaining still in full possession of their authority over their severall Flocks: and knowing their duty by former definitions of Popes and Councils, interpreting the word of God?

Yea, but when there are many Popes, the Church is a monster with many heads. True, if with many Popes acknowledged and accepted of by the Universal Church, or declared by a Generall Council, which is impossible. Otherwise in order to the Faithfull, many Popes, no Pope. In the interim 'tis enough for them to stick to their known Doctrine, believing in generall him to be Pope, who is Canonically chosen, without determining any in particular.

But what if the Pope be hereticall? hath not the Catholick Church such a Head, which makes her deserve to be beheaded? A dainty conceit? Are not the Bishops of *England* in your opinion the immediate Heads of their respective Diocesses? what if one amongst them should turn *Arian*, would not the crime lie upon the Diocesse, and make her deserve to be beheaded? no doubt, if you may be believed. And to come nearer your example: you once made *Henry* the 8th. supream head of the Church of *England*; If holding the Primacy he had fallen into Heresie, durst you have said that the

English Church had such a Head, as made her deserve to be beheaded? Do not you see whether this poysonous Doctrine leads?

The tenth Demonstration.

Page 21.

55. Some Popes, even by the confession of Papists, have err'd as private Doctors onely, not as Univerfall Pastours of the Church, never defining heresie, or commanding hereticall doctrine to be Submitted unto, as to Divine truths.

Therefore no Pope is Head of the Church.

Nay, the most zealous and partiall asserters of their Supreamacy, confesse that Popes have been Hereticks, and Heathens too: either by denying the Godhead of the Son, as *Liberius*; or lifting him above the other two Persons, as *John* the 22. or sacrificing to Idols, as *Marcellinus*; or being rejected by the Church for the crime of Heresie, as *Anastasius* the second. Therefore in the opinion of those zealous asserters of the Pope's Supreamacy, the Pope is not supream Head of the Church. For to what end are those mens authorities alledged, if not to knock down the Pope's Headship with our own Clubs.

56. Good God, what a heap of subtilties are here mass'd up, with much more craft, if not malice, then ingenuity? One onely Pope subscribed to *S. Athanasius's* banishment, communicated outwardly with the *Arians* for fear of torments, but

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never subscribed to the Heresie itself; never taught, maintained, or defined it. Inasmuch, that not onely *Socrates*, *Sozomen*, and *Theodoret*; but also *S. Athanasius* himself in his two Apologies expressly say, he was no Heretick. Therefore Popes have denied the Divinity of Christ.

One onely Pope is without any ground accused by *Stella*, as holding the Son greater then the Father and the Holy Ghost: No other Writer in the world besides *Stella* ever charging him with such an error: no not *Cassian* himself, though he wanted not spleen enough to impose upon him most wrongfully the mortality of the Soule. Therefore Popes have lifted up the Son above the Father and the Holy Ghost.

One onely Pope, not for want of faith, but fearing the cruel Emperours indignation, rec. fall a grant or two of Incense to the Idols, as *S. Peter* denied Christ for fear of the Jews. *St. Peter* after repenting with *Peter*, died a glorious Martyr. Therefore Popes have been Heathens by sacrificing to Idols, and a total Apostacy from Faith.

One sole Pope was grievously slandered by the *Schismaticks*, adhering to *Laurence* the Anti-pope, as if he had communicated with *Phosinus* an *Arian* Deacon, and would have reinserted the name of *Arianus*, a furious *Arian*, amongst the holy Bishops commemorated in the sacred Mysteries. And these slanders once blown abroad by those *Schismaticks*, were too inconsiderately, saith *Baronius*, registered in the Popes lives. Therefore Popes have been rejected by the Church for heresie.

Did ever *Stella*, *Platina*, or *Onuphrius* say so? Do they inferre out of the supposed fall of these few Popes amongst 234. others, that either the Popes were not supream Governours of the Church, or that therefore the *Roman Church* erred in Faith? Do they not expressly assert the contrary? And that those Popes erred as private persons only, and not as Heads of the Church? Doth not *Stella* in the very same place adde immediately *Sed in quantum* *Episcopus* *Ecclesia* *non* *potest* *errare* *rare* *potest*. But *Agabus* (the Pope) is Head of the Church & he can in no wise erre; and the other Churches of *Alexandria*, *Antioch* and *Constantinople* have all fallen from their faith, whereas the Church of *Rome* never.

57. As for *S. Hilary*, he was not so desperate-ly rash, as to judge the whole Church, except *France*, to be really turn'd *Arian*. For neither *Liberius*, nor *S. Servatus*, with sundry other Bishops did ever subscribe to the heretical Confession of the *Arians* made at *Arimini*, though many of the Orthodox Bishops did, partly compelled by fear of sorments, & partly deluded by the *Arians*, perswading them that the word *iusurum* was omitted, because it was not in Scripture. It is that *S. Basil*, contemporary to *S. Hilary* in his 93. Epistle writes thus, *Transferring you should understand* that by the grace of God there be very many that maintain the Orthodox Faith delivered by the *Nicene Fathers* according to the rule of piety, and that you are not left alone in the East. For truly the whole West conspires unanimously with you.

you. Nay, your Doctor Boughen in his Answer to T. B. confesses, that when Arianisme prevailed at Rome, the Catholick Church was visible at Alexandria, in Sardinia, in France, and other places. Wherefore S. Hilary by those words, *a sacris extra Gallias*, from the rest out of France; and *inter nos tantum*: amongst us alone: intended only to extoll the constant Faith of his Country, for not communicating with the Arians, who were spread over many other parts of Europe. Otherwise, he saying expressly in the same Treatise, *Episcopus Orientales stare sanos*: that the Bishops of the East stood sound, would have expressly contradicted himself.

¶ For the rest of this your Instance, I can only say in your words, that whosoever shall read at large the many liberties and exemptions of the Gallian Church, which I shall acknowledge the Pope's supremacy; and the publish'd confessions of Popish writers touching the Papal usurpations and rights of Kings (put together by Goldastus an heretick, prov'd by Greiser, to be a lying knave) but never denying the Roman Bishops to succeed S. Peter in the spiritual government of the Church, will not be able to deny, that the Supremacy of the Pope hath this Lying against it, that it was not so from the beginning.

But I must tell you with holy S. Leo, that whosoever denieth the Supream Authority of the Roman Bishop, cannot diminish the power thereof, but puffed up with the spirit of pride, plungeth himself headlong into Hell. Epist. 89.
similia habet
Epist. 83.

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What then? have these ten so well contrived Ratiocinations demonstrated nothing at all? yes Sir, they have demonstrated, that you are still guilty of Schisme for disturbing the See Apostolicks quiet possession of Supremacy in England without demonstration, that it was usurpt. For 'tis evident from our solutions, that you have not demonstrated such an usurpation. And 'tis no lesse evident, that an authority of so high a concern for the peace and unity of the Church, so long acknowledged and obey'd in this Kingdome, as of Christ's institution, could not without open Schisme be cast out, except it had been demonstratively proved an usurpation.

*Against the Infallibility of the Catholick
or Roman Church.*

The eleventh Demonstration.

Page 22.

No Church can be infallible; to wit, as well incapable of error, as not erroneous, except it hath that infallibility, which is one of Gods peculiar incommunicable Attributes. For where there is not omniscience, there must be ignorance in part, and where ignorance is, there may be error.

But no Church can have that incommunicable Attribute.

Therefore no Church can be infallible, much lesse the Roman.

A high and massy discourse: As if there were

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no difference betwixt an intrinsecal infallibility proper to the nature of an infinite Being, essentially identify'd with Omniscience, and an infallibility extrinsecally communicated, relying upon the personal assistance of the Holy Ghost, promised by the word of God. Had *Moses*, and the Prophets Gods incommunicable Attribute? were the Apostles Omniscient? And yet were they not infallible in what they preach'd, assisted by the spirit of God? was not *S. Paul* as well incapable of teaching the Church errors, as not erroneous, whilst he said to the *Thessalonians* 1. 2. 13. *Ye received the word of God which ye heard from us: ye received it not as the word of man, but, as it is in truth, the word of God.* And again; *Since you seek a proofe of Christ speaking in me,* 2 Cor. 13, 3. Was not the humanity of Christ incapable of errour and sin, as it was govern'd by his Divinity, and could not teach errors? and yet it was not identify'd with the increased Omniscience of God, nor with the incommunicable Attribute of infallibility. What mean some Protestant Doctours, when they grant the Universal Church cannot erre in Fundamentals? Cannot God preserve from errour as well in non-fundamentals taken in your sense, as Fundamentals? If so, that Church so preserved upon Gods promise will be infallible in the sense intended by the *Roman* Church; and then what is become of your demonstration, drawn from the impossibility of the thing? Surely *S. Cyprian* had a better opinion of the *Roman* Church, when he said, *Lib. 1. Epist. 3.*

Lib. 3. Apo-
log. advers.
Ruffinum.
cap. 4.

Art. 2. 9.
See also E-
pist. ad Sena-
tum Pragen-
sem.
Decernant
Concilia,
quidquid ve-
lit penes
nos erit ju-
dicium, &c.

Epist. 31. The Romans are they, whose faith was praised by the mouth of the Apostle, and to whom misbelief can have no access. S. Jerome had the same sentiment, when speaking to Ruffinus, Know thou, saith he, that the Roman Faith commended by the voice of the Apostle, admitteth no such definitions, and that being fenced by S. Paul's authority, it cannot be altered, though an Angel should teach otherwise.

To go. You and yours on the other side, denying the Church to be infallible, argue Christ of providence, in not furnishing his Church with undoubted means to compose differences in matters of Faith, and preserve unity; The Church of Tyranny, in obliging men upon pain of damnation, to believe her definitions, that may be false; and the whole Body of Christians of unsettledness in belief, as relying upon nothing not subject to error, whether Fathers, Councils, Church, or Scriptures expounded by them. If I should say, that any one at his pleasure may resist the Councils, I should say well, saith Luther, expressly against St. Austin's belief in his first Book against the Donatists, chap. 7. who speaking of the rebaptization of those that had been baptized by Hereticks, he saies, The obscurity of this question compell'd men of great authority to stagger a long while, untill that in a full Council of the whole world it was firmly decreed, what was most wholesomely to be held, all doubts removed. Which he could never have said, had he held the Church errable in her General Councils. Say what you please, all your certainty

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certainty of Faith is finally resolved into the private Spirit, though you cannot endure to be told so.

The twelfth Demonstration.

61. The Tenet of Infallibility upon earth cannot be true; if errors in Faith spring up in the Church.

But *Nestorianism* was hatcht at *Rome*: *Donatism* spread over the *West*: *Arianism* over the *East*: *Chiliasm* infected the primitive Fathers without contradiction; and the Church of God in *St. Austin's* and *Innocent's* the third's opinion, held the necessity of Infant communicating, which the Council of *Trent* declared against.

Therefore the Tenet of Infallibility upon earth cannot be true;

62. A sturdy argument indeed, if one held every single person of the Church to be infallible. Mean while it proves as well, that the Church even under the Apostles time was not infallible, for that in their time sprung up the Heresies of *Simon Magus*, *Diotrophes*, *Cerinthus*, *Ebion*, *Nicolaists*, &c. and yet the Apostles in their Council at *Jerusalem* could freely say, *It seemed good to the Holy Ghost and to us*. Was not this Count by the assistance of the Holy Ghost, infallible, notwithstanding those Heresies? How then doe Heresies prove the Fallibility of Generall Councils, lawfully called, to beat them down? would not such a Principle argue the Fallibility of Christ, because his Doctrine was opposed by the *Jews*?

63. *Novatianisme* though hatcht at *Rome*; yet the Egge was laid in *Africa*; and this no Authour denies. For *Novatus* after a Schisme raised against *St. Cyprian*, coming to *Rome*, joyned with *Novatians* a *Roman* Priest, against Pope *Cornelius*; and both together sowed the heresie held first by *Montanus* and *Tertullian*; that such as were false should not be readmitted into the Church after repentance. This heresie was presently resisted by *Cornelius* in a Council held at *Rome* of threescore Bishops; in *Africa* by *S. Cyprian* in a Synod of forty two Bishops; at *Antioch* in a Provincial Council. And *Eusebius* addes, that every where through all Provinces the Bishops met against that error. Finally, the first Council of *Nice* offered peace to the *Novatians*, if renouncing their heresie they would return to the Church. How then do's this heresie, so universally resisted, destroy the Infallibility of the Church?

64. The *Donatists* were but a poor crew in *Africa*, condemned first by *Melchias* Pope, in a Council at *Rome*, and then by two hundred Bishops (some say six hundred) at *Arles* in *France*; against which heresie *S. Austin* fought gallantly with the sword of the unwritten word, laying this principle: that, *Quod universa sancta Ecclesia vel Concilium institutum, sed semper eorum est, non nisi auctoritate Apostolica traditum rectissime creditur*: What is not clearly contained in Scripture, or instituted by Councils, and yet is held by the whole Church, is to be believed to have been delivered by the Apostles.

Lib. 4. cont.
Donat. cap.
24. vide
etiam lib. de
unitate Ec-
clesie cap.
19.

65. The *Arians*, 'tis true, spread for a while by power and violence, but were condemn'd by the first Council of *Nice*, and by *Julius* Pope, in a *Roman* Council; and by the Council of *Sardica* in *Thracia*, and of *Arimini* in *Italy*, and in many other Provinciall Councils. Neither did that heresie ever reach to the breast of Pope *Liberius*, as I have shewed before. At *Sirmium*, 'tis true, being call'd thither after two yeares banishment, he subscribed to the first Confession of Faith, in all respects Orthodox, except that the word *Homoousion* was left out, as being new, and not found in Scripture.

66. Of the *Millenaries* there were two sorts: the one held that Christ should reign after the Resurrection for a thousand yeares upon earth in all carnall pleasures: of this opinion was *Cerintus* and his followers: and this is likely to have been condemn'd with the heresie of the *Apollinarists*, in a *Roman* Council under Pope *Damasus*, as *Baronius* records, *An.* 373. against which Doctrine *Dionys*, Bishop of *Alexandria* writ long before, *Euseb. lib.* in confutation of *Nepos*, a Bishop of *Egypt*. The 7. *Ecles* others addicted those thousand yeares to chaste and *Hist. c. 22.* spirituall delights: and of this thought were some of the ancient Fathers, but not the whole Church: *For many*, saith *S. Justin*, who are of the pure and pious sense of Christians, doe not acknowledge that Doctrine.

67. These Fathers were drawn to that opinion by *Papias*, Bishop of *Hieropolis*, who, as *Eusebius* recounts, said he had it from *Aristion* and *John*

Dialog. cum Tryphone Iudaeo.

Libro 3. Hist. Ed. cap. 39.

John Priests, Auditors of the Apostles: A doctrine unknown, and rather fabulous, saith Eusebius; But for my part, I think he took the spiritual and mysticall Tradition of the Apostles materially according to the Letter, and could not discern what they spoke in figures to sucking Children, and little ones. Who also by the small works he writ, appears to have been of a mean and lesse capable wit. However this Chilianisme, as it was never defined by any Generall Council, or particular Synod, or any Roman Bishop: So with Cornelius & Lapide upon the twentieth of the Apocalyps: I dare not say 'tis an Heresie, because I have neither clear Scripture, nor Decrees of Councils, by which it is condemn'd as Hereticall. The same saith S. Hierome upon Jeremy, lib. 4. Neither doe we find it in the Catalogues of old Heresies set down by S. Austin, Philastrius, Isidor, or Guido Carmelita. 'Tis in Epiphanius, but as relating to Cerinthus of a carnall reign.

68. Communion of Infants was never held absolutely necessary by the whole Church. For the
Homil. 13. ancient Fathers unanimously taught that Baptisme takes away all sin. Baptisme, saith S. Basil, is the death of sin, the regeneration of the Soul, the reconciliation of the Kingdome of Heaven. Nay, Orasmus in his Apology, S. Prosper in his ninth Answer to the French Objections, and S. Fulgentius de fide ad Petrum, all three Disciples of St. Austin, undoubtedly maintain, that Baptisme gives salvation and life everlasting. Hold most firmly, saith S. Fulgentius, that holy Baptisme sufficeth
 little

little ones to salvation, as long as their age is not capable of reason. Where it is to be noted, that when Infant-Communion was in use: they were first Baptized, then Confirmed, and lastly received the holy Holy Eucharist, as is gathered out of the *Laodicean Council*, held some time before the Council of Nice, and confirmed by the Synod of Trull, *can. 7.* *affm* *164*
In unctos etiam sacro Chrismate Divino Sacramento communicare convenit. And yet both the *Elbertin Council* under Pope *Sylvester*, *Can. 77.* and *S. Hierome* against the *Luciferans* affirm, that a man dying before confirmation, is saved; and consequently before Communion. Finally, as the learned Authour of the *Systeme* observes, neither in any of the *British* or *English* Councils, nor in *S. Gregory's* instructions given to *S. Austin* the Monk, is there any mention of this matter. *Systema fidei cap. 40. num. 3.*

69. As for *S. Austin*, he often attributes a total remission of sins to Baptisme; affirming expressly that Children when they die are either saved by Baptisme, or damn'd for Original sinne. *Hoc Catholica fides novit: This Catholick Faith knoweth.* And again in his 59. Epistle, *Infants by the Sacrament of Christian grace without doubt appertain to life everlasting and the Kingdome of Heaven.* *De peccatorum remissione. one lib. 2. cap. 2. de Perseverantia sanctorum cap. 12.*

Therefore that so great a Doctor may not contradict himself, I say with Cardinal *Peron*, his meaning to be, that Infants must either receive actually, or in *voto*; by vow of the Church implicitly contained in Baptisme; For by Baptisme the Child is inserted into the mystical Body of Christ, which mystical

cal

sa Body is represented by the holy *Eucharist*. Now because Christ our Saviour said, that without the eating of his flesh life is not to be had: hence the Saint proves against the *Pelagians* the absolute necessity of Baptisme, not only to enter into the Kingdome of Heaven, as they granted, but also to life everlasting, which they deny d. For without Baptisme none can eat Christs flesh, either really, as in persons of due age, or in *voto*, as in Children. This to have been *S. Austin's* mind, is clearly gathered out of these ensuing words, which venerable *Bede* upon the first to the *Corinthians* chap. 10.

Sermo. ad
Infantes. ad
altare de
Sacramento.
Gratian. de
consecras.
cap. qui pas-
sus est.
See also St.
Austin l. 3.
de peccator:
merit. &
Remiss. c. 43

and *Hugo Victorinus*, Lib. 2. de *Sacramentis*, cap. 20. attributes to *S. Austin*, None must any wise doubt, that every one of the faithful is then made partaker of the Body and Blood of Christ, when in Baptisme he is made a member of Christ; or that he is estranged from the Communion of that bread, although before he eats that bread and drinks that Cup, he departs this life in the union of Christs Body.

7. The same may be said of Pope *Innocent* the first, who in his Epistle to the Fathers of the *Melitan* Council, rather insinuates, that Baptisme it self is the eating of Christs Body. Neither do's *Maldonat* say, that Infant-communion was either believed necessary, or practised by the whole Church: but onely that *S. Austin* held it as of Faith, and as the Tenet of the whole Church. Nor do's *Maldonat* deny that this very thought concerning Faith and the whole Church, was *St. Austin's* private opinion.

71. Whence

71. Whence it followes, that albeit the practice in some parts of the Church might have lasted six hundred yeares, yet neither in the whole Church, nor as held for a point of Faith in the whole Church. And if S. Cyprian was confessedly deceived, in holding rebaptization of Hereticks an Apostolicall Tradition, and, as S. Austin sayes, would have submitted to a Generall Council defining the contrary: why might not S. Austin be mistaken in the Traditions of Infant-Communion, and if now living, would humbly submit to the Council of Trent defining against it?

Against Transubstantiation.

The thirteenth Demonstration.

Page 23.

72. If the age of Transubstantiation may be measured by the very first date of it's definition: the Doctrine of Transubstantiation may be allowed to be as old as the Lateran Council, held under Pope Innocent the third, somewhat more then four hundred yeares past.

But according to you, if ye be serious and do not trifle, it's age may be measured by the first date of it's definition.

Therefore the doctrine of Transubstantiation is but somewhat more then four hundred yeares old, and was not so from the beginning.

73. Sir, I suppose you could not chuse but even

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feel

feel with your hands the lightnesse of this Argument, together with the train of bad consequences it drawes after it. For hence must necessarily follow, that no point of Faith can be elder in it self, then the Council that defines it. Consequently the Consubstantiality of the Son, the Divinity of the Holy Ghost, the Unity of Person in Christ, consisting with the duality of Natures, and the unconfusion of Natures in one Person, have no greater antiquity, then the four first Generall Councils, by which they were first respectively defined above 300. yeares after Christ. As if the age of Divine Mysteries revealed could not prevent their Conciliary definitions, occasioned by the emergency of heresies against them. For if it can, why may not the Doctrine of Transubstantiation have been from the beginning, as well as that of the four Mysteries above mentioned, though it's Conciliary definition be much younger?

74. Nay, but *our Lord having said, This is my Blood, explaineth himself in the same breath, by calling it expressely the fruit of the Vine.* So was Eve called *Adam's Bone*, which then she was not, but had been: & *Aaron's Rod*, whil't it was a Serpent, still call'd a Rod: And Angels call'd Men, because they appeared like men, though substantially no Men. But howsoever there still remained in the Chalice the Accidents of Wine, which were truly *genimen Vitis*, a product of the Vine, that word signifying not Wine onely, or necessarily, but whatsoever growes of the Vine, the Flowers, the Leaves, the Grapes, &c. Pag. 9. in the Margin

you

you wrong *Scotus*, as if he held Transubstantiation not a point of Faith before the *Lateran* Council, whereas he onely sayes, (speaking of the like Definitions) that it was not explicitly believed under the notion of that word till the Councils definition: *Qua veritas* (saith he) *etsi prius erat de fide*, ^{In 4. Dist.} *non tamen erat prius tantum declarata*, ^{II. quæst. 1.} Which truth, though it was before matter of Faith, yet it was not before so much declared. Is not this to abuse Authours, and Auditours?

The fourteenth Demonstration.

Making the Romanists asham'd of their Doctrine.

75. When two particular Divines disagree in the manner of explaining a Mystery of Faith, but agree both in the truth and Faith of the Mystery it self: then all those that joyn with them in the belief of the same Mystery, are made asham'd of their Doctrine.

But *Aquinas* and *Bellarmin* disagree in the manner of explaining the Mystery of the Eucharist; and both agree in the truth and Faith of the Mystery it self.

Therefore all that joyn with them in the belief of the same mystery, as all Romanists doe, are made asham'd of their Doctrine.

76. Surely this Demonstration will shame none but the owner of it. A Schollar and not blush to argue so? How many Mysteries doe Christians be-

lieve, and yet the greatest Divines doe so clash in the explications of them, that each party holds the Myſtery impossible in the others opinion? We all believe the blessed Trinity. Now if one should argue thus? The *Scotiſts* hold the Myſtery impossible without a certain distinction, which they call *Ex natura rei*, betwixt the Divine essence and the three personalities or Relations. The *Thomiſts* cry out against that distinction, as destructive of the Myſtery, and importing a quaternity: must therefore all Christians be ashamed of their belief of the Myſtery it self, because those two learned Schooles jarre in the expounding of it, or rather he that makes so wise an argument?

77. But in very deed *S. Thomas* and *Bellarmin* differ not about the manner of Christs being in the Sacrament, as you would make your Auditors believe. They both agree that Christ is there definitively, all in all, and all in every part of the sacred Hoste: which way of existing *S. Thomas* calls Sacramentall: Their difference is in a philosophicall Question, whether a Body can be in two places at once circumscriptively: that is, with all it's locall dimensions, answering to the extensive parts of the place. *S. Thomas* holds it cannot, as implying a division of the body from it self. *Bellarmin* replies with great respect to *S. Thomas*: *Hac ratio, pace tanti Doctoris dixerim, non est solida. This reason (be it spoken under favour of so great a Doctor,) is not solid.* Which having modestly shown: Adde to this saith he, that if a body cannot be locally in two places, truly neither Sacramentally.

mentally. What is here to shame the Catholicks? Where is *Bellarmin's* *anger*? Where his *revenge* upon the Angelical Doctor? I see nothing here but your vanity, seeking at the cost of others wrong to purchase applause to your self.

78. You seem likewise to be univers'd in School affairs, seeing that *Bellarmin's* inference in that question, is common to all Schoolmen, that defend the local existence of a body in two places. Had your intent been, to evince the impossibility of the Real Presence from the cross opinions of those two Doctors: you might perhaps have argued thus.

According to *S. Thomas*, Christs body cannot be locally in two places at once.

But according to *Bellarmin*, if it cannot be locally, it cannot be Sacramentally in two places at once.

Therefore according to both, it can neither be locally nor Sacramentally in two places at once and consequently not at all in many Hostes.

In this Paralogisme no asserter of the Real Presence will be so senseless, as to grant both premises: but if with *S. Thomas* he grant the Major, with *S. Thomas* he will deny the Minor. And if with *Bellarmin* he grant the Minor, with *Bellarmin* he will deny the Major. And so nothing will follow inconsistent with his Belief.

The

The fifteenth Demonstration.

Page 24.

79. If so long agoe as the time of Pope Nicholas the Second, either Transubstantiation was not forged and hammered out into the shape in which we find it, nor at all understood by the Pope himself; then Transubstantiation, as we now find it, is a Novelty invented since the time of Berengarius.

But the first is true; because the submission of Berengarius satisfied the Roman Council of 113. Bishops without Transubstantiation.

Therefore the Second; A masculine prooffe! That in the time of Nicholas the second, Transubstantiation was not hammer'd out, as it is now believed, we easily grant: because it is as ancient as the time of Christs last Supper. But that Pope Nicholas did not understand the Doctrine of Transubstantiation, is a meere forgery indeed, without a syllable of prooffe. Berengarius was held an Heretick for denying, not the word, but what is signified by Transubstantiation: & in that quality written against by the prime Divines of those dayes: In so much that Fox confesseth, that about the year of our Lord 1060. the denying of Transubstantiation began to be accounted heresy; and in that number was put one Berengarius, who lived about the year 1060. that is, 200. years before the Council of Lateran. And Joachim Ca-

merarius

Zaufrank,
Adelman-
nus, &c.

Berengarius in his Book Intituled *Historia Narratio*, pag. 161. *Transubstantionis dogma de evanescencia panis post annum 850. tanquam in quieta possessione mansit usque ad Berengarii tempora. Et annum Christi 1050. The doctrine of Transubstantiation of the vanishing of the Bread, after the year 850. remained as it were in quiet possession untill the time of Berengarius, and the year of Christ, 1050*

80. This *Berengarius* twice recanted his error: first, in a *Roman Council* under Pope *Nicholas* the second, *anno Dom. 1059.* in which recantation there is not a word of *Consubstantiation*: for there he acknowledgeth, that after Consecration the Bread and Wine are not only a Sacrament (in regard of the species remaining) but also the true Body and Blood of Christ our Saviour, into which the substance of Bread and Wine is changed; for the substance of Bread and Wine remaining, cannot identically be affirmed of the Body and Blood of Christ.

81. This to have been *Berengarius* his meaning, is evident by the words of his second recantation under Pope *Gregory* the seventh; *Ego Berengarius corde credo & ore confiteor panem & vinum, que ponuntur in Altari, per mysterium sacrae Orationis & verba nostri Redemptoris, substantialiter converti in veram & propriam vivificam carnem & sanguinem Jesu Christi Domini nostri, & post Consecrationem esse verum Corpus Christi quod natum est de Virgine, &c.* I *Berengarius* do believe with my heart, and onfesse with my mouth, that the

Bread and Wine, that are put upon the Altar, by the Mystery of the holy prayer, & the words of our Redeemer, are substantially converted into the true, proper, and vivifying Flesh and Bloud of Jesus Christ our Lord, and that after Consecration are the true Body of Christ, that was borne of the Virgin.

82. Note that he sayes, *the Bread and Wine are substantially converted into the true Body and Bloud of Christ*: which Conversion, the Council of *Lateran* 136. years after express by the word Transubstantiation. So false it is, that the Doctrine it self began only then. The Council of *Lateran* was the greatest that ever was held in the Church of God; whereat were besides the Pope, the two Patriarchs of *Constantinople* and *Jerusalem* in person; the two of *Alexandria* and *Antioch* by their Substitutes; the first being hindered by sicknesse, the second by the *Turk*; 70. *Metropolitans*, or Primates; 400. Bishops; 800. Abbots & Priors; The Embassadors of the two Emperours of the East and West, and of the Kings of *England*, *France*, *Aragon* and *H*

83. Now that so many learned, grave and judicious men of several Nations, from all parts of the Church should unanimously conspire to forge a Novelty, no man contradicting: nay, that after the Canons of this Council publish'd, all Christians in the world should come to their respective Churches, and fall down to adore upon their knees, what they before believed, to be only Bread and Wine, and a meer figure of Christs Body

and

and Bloud, as *Protestants* do, is a most desperate phanſie.

84. Truly the ancient Fathers ſayings in this matter are ſo plain, uſing the words, Transmutation, Tranſelementation, Tranſfaction, Creation, and the like, that divers Learned *Proteſtants* themſelves, cited in the *Proteſtants Apology*, confeſſe a far greater antiquity of Tranſubſtantiation then the Council of *Lateran*. There you ſhall read, that *Gregory* the great, and *Auſtin* brought into *England* Tranſubſtantiation: that *Chryſoſtome* doth ſeem to confirm Tranſubſtantiation: that *Enſebius Emiſſenus* did ſpeak unprofitably of Tranſubſtantiation: that in *Cyprian* there are many things that ſeem to affirm Tranſubſtantiation: that *Damaſcen* taught Tranſubſtantiation. The reaſon is clear, becauſe thoſe expreſſions of the Fathers import ſome real change, not in the ſpecies, or outward accidents of the Bread and Wine, which ſtill remain and appear the ſame: therefore in the inward ſubſtance rightly termed Tranſubſtantiation. Thoſe words of *Berengarius* in your Margin, taken out of *Flavianenſis*, if truly cited, ſpeak no intrinſecall impreſſion upon Chriſts Body, but onely an extrinſecall denomination derived from the outward formes of Bread, as *S. Chryſoſtome* Homil. 60. expreſſeth himſelf. *Thou ſeeſt him, thou toucheſt him, thou eateſt him.* So *Abraham* was truly ſaid to ſee, touch, and entertain Angels, for the ſhape they appear'd in.

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no 1608.

Tract. 1.

ſect. 3. Sub-

diviſ. 2. p.

82. or 1748.

2. ſect. 7.

Subdiviſ. 4.

pag. 184.

Againſt

Against the denying the Cup to the Laity.

The sixteenth Demonstration.

85. Whatsoever our Saviour Christ in the institution of the Eucharist commanded all his Apostles to doe, was likewise a command to all Christians.

But our Saviour commanded all his Apostles to drink of that Cup he had newly Consecrated.

Therefore to drink of that Cup newly Consecrated, was a command to all Christians. Therefore the withdrawing the Cup from the Laity, neither was nor could be from the beginning.

86. The Argument to conclude must run thus: and yet it halts extreamly of one Leg: for our Lord by those words *σὺν πάντων ἐσθίετε, Drink you all of it*, intended onely that all the twelve Apostles then present should drink of that Individuall Cup he had blessed, without powring in, and consecrating more Wine. This intention of Christ is manifest: for he said not onely *drink you all, σὺν πάντων*, but having consecrated the Cup, he said, *Drink ye all, ἐσθίετε, of it*. Secondly out of St. Mark, who addes, *and they all drank of it*. Could all present and future Christians drink of that Individuall Cup? Thirdly out of St. Luke; *Take this, divide it amongst your selves*: Were all Christians commanded to take that very Cup; and divide it amongst themselves? Fourthly Christ said to his Apostles, *take, eat, and divide*: Were all Christians commanded to take both kindes with their own hands, as Priests doe?

87. True

87. True it is, that *St. Paul*, 1 *Cor.* 11. mentions both kinds; and exhorts to receive not unworthily: but commands not both kinds, nay rather insinuates an indifferency, when he maketh this inference: *wherefore whosoever shall eat of this Bread, or drink this Cup of our Lord unworthily, shall be guilty of the Body and Blood of our Lord.* So that to receive either unworthily, is to be guilty of both; because in either you receive both. Hence the Apostle addes presently, *He that eateth and drinketh unworthily, eateth and drinketh judgement to himself, not discerning our Lords Body: Why?* but because that in receiving the Body under the form of Bread alone, you receive also the Blood, which is not separated from Christs living Body. It was therefore so from the beginning. For Christ our Lord, *Joan.* 6. five times promiseth life everlasting to the Bread of life, not mentioning the Cup in those Texts. Himself according to divers *Fathers* gave the Sacrament in one kind to the two Disciples in *Emaus*. The *Apostles* practis'd the same, in breaking Bread without naming the Cup; and in your principles, a negative argument from Scripture is valid. The Primitive Church communicated the Sick under the form of Bread alone. *S. Ambrose* dying received in one kind. The *Eremics* carried the Sacrament to the Desert in clean Corporalls, or Linnen called *Dominicalia*, there to receive efasting: & the *Christians* of *Egypt* kept it in their Houses. *Satyrus*, Saint *Ambrose* his Brother took an Hoste with him in a Box about his neck, to receive it at Sea. To suck-

S. Hieron.
in Epistaphia
Paula.

S. Aug. l. 3.
de Consensu
Evangelist.
c. 25.

Beda in cap.

24. *Luce*

Theophila-

Bus. Ibidem

Isychius

Hierosolim.

lib. 2. in

Leviticum

cap. 9. &c.

b Luke 24.

30.

Acts 2. 42.

46. item 20.

7. 11.

c Euseb. l. 6.

cap. 41.

d Paulinus

in vita ejus.

e S. Basilus

ad caesareans

parriliam

f S. Ambr.

Serm. de a-

bitu fratris,

6. *Serm.* de

Lapsis 6.

Concil. Tolat.

11. *Can.* 11.

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g Concil.
Laudic. Can.
49.
h Concil.
Tral. Can.
51.

Lib. 1. Le-
gum, c. 160.

† Epist. ad
Bohemos.
• In secunda
edit. loco-
rum commun-
ium: an.
1525. fol.
78. Argu-
mentum.

ing Children the Cup was onely given in S. & Cy-
prius's dayes. And b in the Greek Church they
were wont to consecrate the Eucharist onely upon
Saturdayes and Sundayes, to be received the other
dayes in the week during Lent. Now in those hot
Countreys the consecrated Wine could not be kept
so long. And it is most evident from Antiquity,
that the Eucharist was kept under the form of
Bread, to be distributed as occasion served. Inso-
much that we find amongst the Lawes of Charles
the great, 800. yeares ago: *Presbyter semper Eu-
charistiam habeat paratam, &c. Let the Priest al-
wayes have the Eucharist ready, that if any be sick,
or a Child infirm, he may give them the Sacra-
ment, that they may not die without Communion.*
Well then, seeing neither Christ our Lord in the
Institution of the Eucharist, nor S. Paul in declaring
it, excepted any sort of persons, as Sick, Hermits,
Children, Sea-passengers, or Christians in persecuti-
on, & yet the Church from all antiquity had power
to administer it to such in one kinde, and it was
ever thought sufficient to salvation, that is, a whole
Sacrament, not a Half-Communion, as you tearm
it: You must then either demonstrate out of Scrip-
ture, the Churches restraint to these alone, or
confesse her practice towards all to be justifiable.
Finally, † Luther himself confesseth, that *Christus
hac de re nihil unquam praecepit, Christ never com-
manded any thing in this matter.* And * Melan-
thon held it a thing indifferent.

Against

*Against restraining the holy Scriptures
from the common people.*

The seventeenth Demonstration.

Page 26.

88. If *Hebrew* to the *Jewes* was the mother tongue, and in that 'twas read weekly before the people. If the new Testament was first written in *Greek*, because a tongue most known to the *Eastern* world: and if after some hundreds of years it was translated into a few other tongues for the use of the common people: then the restraining it from the common people was not from the beginning.

But the Antecedent supposition is true.

Therefore the Consequent.

89. Yea, but in our Saviours time *Syriack* was, and had been 14. Generations before, the mother tongue of the *Jewes*, who lost the *Hebrew* in the long captivity of *Babylon*: in so much that *Esdra* Neh. 8. reading the Law to them, was forced to use in- 8, 13. terpreters. The New Testament was in *Greek*, and as *S. Jerome* says, read only in *Greek* all the *East* over; though most of the *Eastern Nations* had a different Language, as it appears by the *Acts* of the Apostles, Ch. 2. How have we heard each man in our own language wherein we were born? *Parthians* and *Medians*, and *Elamites*, and those that inhabit *Mesopotamia*, *Jewry* and *Capadocia*, *Pontus* and *Asia*, *Phrygia* and *Phamphilia*, *Egypt*

Egypt and the parts of Lybia, that is about Cyrene, and strangers of Rome. Jewes also and Prose-lytes, Cretensians and Arabians. We have heard them speak in our own tongue.

90. Moreover, S. Matthew writ his Gospel for the Jewes in Hebrew, or in Greek, & not Syriack, their vulgar tongue: nor is it known that ever the old Testament was by order of the Jewish Church turn'd into Syriack, S. Mark writ in Greek at Rome, and for the Romans, whose vulgar language was Latin: so did S. Paul his Epistle to the Romans; in Greek also to the Galathians, and yet their vulgar was a kind of German Language: *they have a proper tongue almost the same as those of Trevers*, saith S. Hierome upon that Epistle, lib. 2. in his Preface: And if the new Testament 400. years after, was translated into some very few other tongues, what is that to the beginning? were not the common people from the beginning restrained from it, at least those 400. years, and in those Nations, where Hebrew, Greek or Latine were not the vulgar tongues? And was it then translated by order of the Churches into Hebrew, Greek, or Latine; or put into the hands of the common people, as of necessary use, or commanded to be read in those new traductions upon that score?

91. Neither is it true, that the Roman Church keeps the Scripture from the People; 'Tis at this day extant in all vulgar Languages of Europe, and permitted to be read by the Layety with leave of their Pastours; who are to judge into whose hands the

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the sword of the Scripture, which is the word of God, is fit to be put. Which rule, had it been observed in *England*, when after fifteen hundred years the Bible (except perhaps the Psalms) was under *Henry* the 8th. translated into *English* out of *Latine*, so many mad Sects would never have risen in it.

Against publick Prayers in an unknown Tongue.

The eighteenth Demonstration.

Page 27.

92. What is scandalously opposite to the plain sense of Scripture, was not from the beginning.

But the use of publick Prayers in a tongue unknown to the common people, is scandalously opposite to the plaine sense of Scripture, 1 Cor. 14.

Therefore the use of publick Prayers in a tongue unknown to the Common people was not from the beginning.

93. The *Minor* is undeniable, because you as-
sert it; but not a word of prooffe: which to make good, you must demonstrate first, that the Apostle by preferring the gift of prophecy before unknown tongues in the Church, the only intent of that Chapter, speakes of tongues in the publick service, and administration of Sacraments proper to Pa-
stours;

stours; and not rather and solely of tongues in mutual conferences, when the first Christians met for edification to communicate with one another their miraculous gifts, as inspired Canticles, Prophecies, Tongues, and other graces imparted above Nature, both to men and women in those dayes. In which assemblies the *Corinthians* seem to have committed some disorders, turning Gods gifts, especially that of tongues, which was the least, to pride and vanity. But in the *Liturgie* or *Publick Service*, which amongst the *Corinthians* was in *Greek*, there was no abuse at all, nor occasion to complain. Secondly, you must demonstrate, that the Apostle means every kind of tongue unknown to the vulgar, though known to most of the better sort. For if so, he would have contradicted himself by writing in *Greek* to the *Romans* a long Epistle of Instruction. As therefore *S. Paul* cannot be rightly said to have spoken to the *Romans* in an unknown Tongue; because *Greek* was known to most persons well bred, though not to the common people: So for the same reason is not our *Latin* an unknown Tongue in the sense of the Apostle. Thirdly, you must demonstrate that the Apostle speaks even of Tongues that may be learn'd by industry, and not of Tongues divinely inspired, which neither the Pastours of the Church, nor the people, nay nor the Speaker himself did understand. And so *St. Paul* saith in that Chapter, *He that speaks Tongues, speaks not to men, but to God*. And again, *He that speaks Tongues, let him pray, that he may interpret*. Why pray for the gift of interpretation;

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pretation, if he understood the Tongues ? for so he might of himself interpret by the help of his naturall Language. And again: *If I pray with the Tongue, my spirit prayeth, but my understanding is without fruit*: namely, the Spirit that is in me maketh me to pray; but my understanding, not knowing what is said, remains fruitlesse. Now that the Apostle did not wholly dislike the speaking of unknown Tongues in the Church, but onely preferre the gift of Prophecy (to wit of expounding hard points of Religion) before it; he concludes thus: *Therefore brethren be earnest to prophecy, and to speak with Tongues prohibit not: but let all things be done decently, and according to order, amongst you.*

94. No question but in primitive times the service of the Church was in the three sacred Tongues, Hebrew, Greek, and Latine, as appears by the ancient Liturgies: Hebrew amongst the Jewes, though not understood by the common people: Greek in all the Churches of the East, where severall Nations had a different Language: Latin over the West, (not known to the unlearned, but in *Italy*, and some few *Roman Colonies*) as in *Africa, Spain, France, Britany, Germany, Polonia, &c.* But when Greek and Latin grew to be un-vulgar in the Nations where they were first naturall; who, where, by what Churches order were the Liturgies translated into vulgar Tongues? read but the modest answer, or Epistle to the boysterous Author of the *Animadversions upon* Pag. 99.
FIAT LUX, and there you shall finde what

G

Cyrill,

Cyrril, Arch-Bishop of Trapezond a Grecian, answered Dr. Cosins at Paris, upon enquiry into the matter: to wit; that all the Liturgies, both those of S. Basil, S. Chrysostome, and S. Gregory Nazianzen were ever kept in the Learned Greek, differing from the vulgar Language: and that Masse, or Liturgy was and had ever been the great work of their Christianity all over the Greek Church. Some particular persons, 'tis true, after the Greek Church was torn with Schismes and Heresies, translated the Greek Liturgy into Ethiopian, Armenian, and some few other popular Tongues; but most of those having by length of time out-liv'd the knowledge of the common people, we may truly averre, that in our dayes all the Churches in Christendome, except some few inconsiderable in regard of the rest, have the publick service in Tongues not vulgar. Take the testimony of your own men, the Authors of that famous *Παύλαριον*, or Bible of many Languages, who in the Preface to their Introduction, Printed An. 1655. ingenuously confessed, that *a not onely the Scriptures, but also the Liturgies and Rituals in most of the Sects of Christians are in Syriack, a Tongue unknown but to the Learned amongst them. That the Jews in pub-*

a Iud non tantum Scripturas, sed & Liturgias & Ritualia apud plerasque

Christianorum Sectas in Syriaca lingua esse, licet doctis inter eos solum uisum, claud ostendit doctissimus Breerwoodus. Sic etiam, ut hoc obiter addamus, Iudei in precibus publicis Hebraica lingua utuntur, quam vulgus ignorat: Et Ecclesia Græca, antiqua Græca, quæ ab hodiernâ vulgari tantum differt, quantum Italica a Latina. Etiam apud Mahometanos ubique lingua Arabica tum preces publicæ sunt, tum Alcoranum legitur. (quod prophetarum exostimant, si in aliam linguam transferatur) etiam ubi Arabica est vulgaris. Prefat. ad Introduct. page 37.

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lick prayers use Hebrew, of which the common people are ignorant. And the Greek Churches, the ancient Greek differing as much from the vulgar Greek at this day, as Italian from Latin. And that amongst the Mahometans, prayers are every where publicly said, and the Alcaron, read in Arabick (which they think would be profaned, if translated into any other Tongue) even where the Arabick is not the vulgar Language. With these agrees the Relation of Alexander Rosse, in his Review of all Religions. *Sett. 14. The Maronites, saith he, Cophes, Jacobites, pag. 497. Georgians, Circassians, and others use a Tongue Printed unknown to the people, in their Liturgies and publick Service.* 1658.

99. I know no Nation of this age, where publick Service in a vulgar Tongue was ever brought in by the Popes approbation, as you say. In China there are two Languages, one for the Learned, and another for the generality. The Pope onely granted that Masse be said in the Language of the Learned, because Latin sounds very harshly in that Nations eares. If for such like reasons any former Popes have allowed the translation of the Masse-book into vulgar Tongues, 'tis an argument, that this point of Church Discipline is not indispensable; for the Council of Trent sayes only, *that it seemed not expedient to the Fathers, that the Masse should be celebrated every where in the vulgar Tongue: which hinders not, but that in some places it may be otherwise, if it be judged expedient.* *Sett. 22. cap. 2.* However, if God had universally mis-

Levit. 16,
17.
Luc. 1. 10.

ked publick prayers for the Church in an unknown Tongue, he would never have ordered, that no man should be in the Tabernacle, when the High Priest went to pray for the whole Assembly of Israel; his Language there being neither heard, nor understood but by God himself. The load of your Margin weighs nothing against our Doctrine. *Origen*, if truly cited, proves onely that every private Christian prayes to God in his own native Dialect. But, Doctor, is *Origen* alone; primitive Writers? the rest you cite, I am sure are not, nor to the purpose.

*Against prohibiting of Marriage to men
in Orders.*

The nineteenth Demonstration.

Page 27. 28.

96. In the old Law Priests were permitted to have Wives for continuing on, the Tribe of *Levi*, of which all Priests were to be: but never to use them upon the dayes of Officiating, or sacrificing in the Temple or Tabernacle: though those Oblations were but beggerly Elements, Shadowes, and Figures, as the Apostle calls them.

Therefore Priests of the new Law, where there is no such restraint to Tribe or Family, and where Priests offer daily to God the dreadfull Sacrifice of the Body and Blood of Christ Jesus, may have Wives: and the contrary was not from the beginning.

ning. To corroborate this proof are cited in your Margin, *Thuanus*, a French Lawyer, and as it appears by the whole thread of his History, little better then a *Hugonot*, Bishop Hall, a violent Protestant against Catholics, and *Zonaras* a Greek Schismatick.

Again,

97. Some of the Apostles were married before their calling to the Apostleship, but after Priesthood ever abstained from their Wives, as witnesseth the second Council of Carthage, at which *Can. 2.* *S. Austin* was present. *It pleased all, that Bishops, Priests and Deacons abstain from Wives, that, what the Apostles taught, and was observed by antiquity, we also observe.* And *S. Hierome* Epist. 50. *The Apostles were either Virgins, or after marriage, continent. Bishops, Priests, and Deacons are chosen either Virgins or Widows, or surely after Priesthood eternally chaste.*

Therefore Priests may in imitation of the Apostles marry, and the forbidding was not from the beginning. Especially if we consider, how *S. Paul* exhorts even Lay men to forbear the use of their Wives, for a time, that they may give themselves to Prayer, and attend to the Lord without distraction, 1 Cor. 7. 34. *He that is without a Wife, is careful of the things that pertain to our Lord, how to please God. But he that is with a wife, is careful of things that pertain to the world,* vers. 32. Should not Priests, whose calling is above the world, be in a state most capable of pleasing God? What sort of men be Souldiers to God, but Bishops and Priests, as *Timothy* was, to whom *Sr.*

Paul sayes, No man being a Souldier to God, intangleth himself in the affaires of this life, that he may please him, who hath chosen him to be a Souldier. What affaires more secular then Wife and Children? who more entangled then Ministers, that, of their Benefices, enjoyable onely for their lives, in place of complying with their duties, must provide for Wife and Children? Again,

98. S. Paul asserts his liberty to carry about with him *ἀδελφὴν γυναῖκα* a Sister, a Woman, as well as the rest of the Apostles, &c. that is, to maintain him of her substance, or have a care of his Temporals; as our Saviour had been relieved whilest he preached. This meaning is clear both by the Apostles design there exprest of living upon his Trade, to burden no body, and by the interpretation of Greek and Latine Fathers; who living so near the Apostles time, are rather to be credited then Luther and his Broode pleading for Wives. Why do you against the sense of antiquity turn *γυναῖκα* into a Wife, the word, especially without an article, importing a woman, whether Wife, or no Wife? else 1 Cor. 7. *Ἔστιν bonum ὁ ἄνθρωπος ὁ κύριον ἑαυτοῦ ὡς ὁ κύριος ἑαυτοῦ ὡς ὁ σώστης ὁ σώματος ἑαυτοῦ ὡς ὁ σώστης ὁ σώματος ἑαυτοῦ ὡς ὁ σώστης ὁ σώματος ἑαυτοῦ*, why translate you a Woman, and not a Wife? The Fathers are St. Chrysostome, Theodorat, Occumenius, Theophilact, Tertullian, S. Ambrose, S. Jerome, S. Austin; cited by Bellarmine. Only Clemens Alexandrinus expounds the Text of the Apostle, Wives; but adds, that being Wives, yet lived continent, and were in place of Sisters.

99. The sixth Canon of the Apostles, only orders, that Bishops and Priests *ἐκείνοι* do not

Lib. 3. Stro.

1649. num. 5.

turn

turn off their Wives after Priesthood, leaving them to the wide world, without means to subsist in a handsome way, but rather to provide for them carefully, yet abstaining from carnal acquaintance. This sense is rightly deduced from the 27. Canon, ordering thus, *precipimus: we command that if any promoted to the Clergy will marry, they be Lectors or singers only*; and the same is meant of lesser orders. Again,

100. Saint Paul saith, 1 *Timoth.* 3. 2. and *Tit.* 1. 6. that a Bishop may be a Husband of one Wife. Sir, your own Bible reads, *A Bishop must be blamelesse, the Husband of one Wife*. In which words, there is neither command nor counsel to have or use a Wife. Otherwise no man wifelesse could be made Bishop, without disobeying the Apostles command, or counsel. Yet the words by their tenour sound a precept; but of what? that a Bishop may be a husband of one wife? that's a permission never dream't of by S. Paul, nor a precept. Is it then, that he must not have, or have had two wives together? that's a Law common to all Christians. If you say, not two wives together before his Conversion; then it follows, that when S. Paul, 3. 2. *S. Hierome* ep. 83. *1 Tim.* 5. 9. advises to take a Widow of threescore, having been the wife of one man, he means, not of two men at once, which was never lawful amongst either *Jewes* or *Gentiles*. The true sense therefore is, that a Bishop must not be *bigamus*, or have had more then one wife, before he be made Bishop. And this exposition is wholly consonant to the holy * *Fathers, Councils, and practice of the Church.*

* S. chrys.
hom. 2. ep.
ad Tit.
S. Ambrose
in 1 *Timoth.*
3. 2. S. Hier.
rome ep. 83.
c. 2. & ep.
2. c. 18. ep.
11. c. 2.
S. Austin
de bono con-
jugii. c. 12.
S. Leo, ep.
87. S. Greg.
2. 2. ep. 25.

Therefore Priests may have wives, and the contrary was not from the beginning. Nay, according to *S. Paul*, 1 *Tim.* 4. 3. 'Tis the doctrine of Devils; because *Saturninus*, the *Gnosticks*, *Manicheans*, and other hereticks, forbid all men both Clergy and Layety to marry, the use of marriage coming *à malo Deo*, from an ill God, or the Devil, as they taught.

101. The Fable of *Paphnutius* his pleading in the *Nicene Council*, that Priests, if married before their Ordination, might use their wives after Priesthood, hath been long since exploded by *Baronius*, *Bellarmino*, the *Protestants* Apology and others, as being reported by lying Authours, and clearly against the 3. Canon of the same Synod, forbidding Priests to have any women in their houses, but Mother, Grandmother, Sister, or Aunt, who are above all suspicion: not a word of a Wife, which certainly would have had women servants to attend her. Yet that very Fable makes against all Ministers, that marry after Ordination: and worthily: for before *Luther*, there is no authentical example of its lawfulness in the whole world.

Against

*Against Divorce for other causes then
Adultery.*

The twentieth Demonstration.

Page 29.

102. Our Saviour Christ from the beginning confined the liberty of a *perpetual Divorce* (for of this he was askt) to the sole cause of fornication, by reason that fornication is properly and *per se* or of its own nature most opposite to the contract of marriage, violating the faith, and right given to one another.

But according to the Council of *Trent*, a Divorce from bed and board, not perpetual, but for a certain or uncertain time, till the cause be removed, may be made for many causes besides fornication, to wit, imminent danger of Soul or Body from either party.

Your frivolous cavil, *quod totum & idem*, deserves no answer.

Therefore the doctrine of the Council of *Trent* was not from the beginning. No,

103. Because forsooth, 'twas not from the beginning, that our Lord promised an hundred-fold to him, who for his name should leave his Wife, *Matth. 19. 27.* and *Luke 18. 29.* 'Twas not from the beginning, that, if an eye scandalize us, that is, according to S. *Hierome*, persons never so dear, as Wives, &c. should tempt us very dangerously against faith, or the Law of God, we were bid to pull it out, and cast it from us, *Mat. 5. 29.*

104. Does

104. Do's *Maldonat* averre such a separation, though not for Adultery, to be against the Law of Christ? Sir, you most unconscionably slander *Maldonat* and abuse your Auditors, upon perswasion, that he contradicts the Council of *Trent*, in holding sequestration from bed and board, not perpetual, but temporary for any cause whatsoever but fornication, to be opposite to the Law of Christ. Whereas *Maldonat* professedly and at large teaches the contrary, assigning out of the *Canons*, three other causes, as *Sodomy*, *heresie*, or tempting to any grievous sinne, in cap. 5. *Matth.* vers. 32. which you also quote, and so could not misse of seeing your imposture. In the text you cite out of *Maldonat*, he speaks only of a perpetual divorce, which was the present question, and asserts with our Saviour, that if a man so recedes from his Wife except the cause of Fornication, commits adultery, though he marry no other: because if his wife commits it, 'twill be imputed to the husband, as dismissing her unduly.

105. The judgement of *Chennitius*, a fierce *Protestant*, we value not in this matter. The Scriptures he quotes, are only effects of the conjugall tie, not the knot it self, which consists in the mutual right of each party to the other; not in the actual exercise of that right, which may be hindred many wayes. Else, if upon businesse the husband be long absent in a forraign Countrey, he dissolves the bond of wedlock, which to assert, is ridiculous.

106. But now, good Doctour, you little think,
that

that throwing stones at randome with *Diogenes* his Boy, you have hit your Father. Does not *Luther* your grand Patriarch, allow of a Divorce, not only temporary but perpetual, even with leave to marry again, for many other causes then fornication? The first is, in case the wife be froward, refusing conjugal right; *Si non vult uxor, veniat ancilla, &c.* If the wife will not, let the maid come: put away *Vashti*, & take *Hester*, *Serm. de Tomo 5. Wit-*
Matrim. The second, if the husband perswade *timbergenst*
the wife, or the wife the husband to any sinne. *impres.* 1554. fol.
The third, if a rich woman marry a poor man, 112. item.
and her friends disapprove the match. The fourth, *ibid. fol 111.*
if the wife brawle and scold, and will not live *vers. 14.*
peaceably, in *1 Cor. 7. Ann. 1554. & lib. de*
causis Matrim. Ann. 1530.

107. *Calvin* in his Institutions hugs the same doctrine of Divorce, with liberty to take another wife, in case one marry without the consent of Parents: if a Whore instead of a Virgin: if either party be absent a year, or will not keep home after three moneths warning, *lib. 4. cap. 19.* And in the *Genevian Canons*, pag. 29, 32, 40, 41. If a Printed no.
husband shall be absent, let his wife cause him to no 1560.
be called by the publick Cryer, and if he come not within the time limited, the Minister shall licence his wife to take another husband.

108. But to come nearer home: *Martin Bucer*, a Reader of Divinity in Cambridge under Edward the 6. whom *Calvin* styles the most faithfull Doctor of Christs Church: The whole University of Cambridge, A Man most holy, and truly Divine:

vine : Doctour Whitgift, *A Reverend, Learned, painfull, and sound Father ; And St. John Check, Quo majorem vix universus Orbis caperet : greater then whom the universall world scarce held.*

109. *Hic vir, hic est.* This is the man that professedly argues against your exposition of Christs words : to wit, that as there is at this day like hardnesse of heart : so the distressed Wives ought to be relieved no lesse now, then intimes past : that the Magistrate now hath no lesse authority in this matter then Moyses had, and at this day ought to use the same : Neither is it to be believed, saith he, that Christ would forbid any thing of that which his Father commanded : but he commanded the hard of heart, that if they would not use their Wives with Nuptiall equity, they should then procure a Bill of Divorce, and marry again. Out of this principle he deduces many particular cases, as of parting one from another, Theft, Homicide, Lur- nacy, &c. in which Divorce with freedome to re-marry may be lawfull, in *Matth. 19. fol. 147. de Regno Christi, lib. 2. cap. 26. 27. 28. 37. 40. 42.*

110. And I am credibly informed, that even in England Divorce and second Marriage is granted for Frigidity, though contracted after Marriage ; in pre-contracts, where no consummation was ; and in case either party turns Catholick. However, what more common in the whole Island then Divorce from Bed and Board allow'd in certain Cases besides Fornication, by the Canons of your Church ? Where then is the onely Council of *Trents* heynous offence ?

111. *R*

111. By these therefore, and many more corruptions in point of practice, and doctrine too, which were no deviations from what had been from the beginning, but wrongfully imposed upon the whole Church united with their Head the Roman Bishop, and never confess'd by the learned'st, or unlearned'st Sons of the same Church in their publick Writings, the sensuall part of the Christian world was moved to look for a deformation.

112. What if Stapleton laments the vices of some Popes, who sate upon the Chayre of Peter, as the Scribes and Pharisees upon the Chayre of Moses: Did he therefore acknowledge that corruption of manners, either in the whole Church, subject to that See, or that it was ever approved by the Church? S. Austin in 166. Epistle will tell you, that Christ hath placed in the Chayre of Unity the Doctrine of Verity, and secured his people that for ill Prelates they forsake not the Chayre of whol-
 some Doctrine: in which Chayre even ill men are enforced to speak good things.

See the like sayings Epist. 165. & contra litteras Petiliani, lib. 2. cap. 51.

113. Now because page 31. you ingenuously confesse, that corruption of manners in point of practice cannot justify a separation from the Roman Church, (and so your Sermon is to no other purpose stuff'd with such pretended corruptions, but to spit your venome at the Roman See) * I pass
 Cassander cited in your Margin concludes thus: Non

tamen hæc quæ diximus, eo pertinent, ut imagines Sanctorum, si in iis modo decorum servetur, non aliquo honore iis convenienti & debito affici possint, What I have said, hinders not but that some convenient and due honour may be given to the Images of Saints, if a decency be kept in it.

over

over what you say of that kinde in the same page, and come to your Demonstrations from corruption of Doctrine, to evince the lawfulness of your Separation. But first I must note, that this objecting humour *Tertullian* observed in the Hereticks of his dayes, and stopt their mouthes with telling them, they were *Vitia conversationis, non pradicationis*, Faults of manners, not of Doctrine. *St. Austin* discovered the same in the *Donatists*, who had with wicked fury separated themselves from the Roman Church, and thus takes up the Heretick *Petilian*: Why dost thou call the See Apostolick, the Chayre of Pestilence, &c.

Lib. de pra-
scrip.

Lib. 2. con-
tra Lit. Pe-
tiliani, cap.
51.

See the Pro-
testants Apo-
logy Tract.
2. cap. 3.
Sect. 9.

If we list to retort, what a large field opens it self in the lives of your Patriarchs, *Luther*, *Calvin*, *Beza*, *Zwinglius*, and others, even from your own Concessions?

Of corruption of Doctrine in matter of Faith.

The xxi. Demonstration.

Page 30.

¶ 114. If the *Roman Church's* corruptions of Doctrine, and that in matters of Faith, corruptions intrenching on fundamentalls, have been shewed in the former Demonstrations, then the Schisme is the *Roman Church's*, who gave the cause of Separation, not the Protestants, who did but separate when the cause was given.

But

But the said corruptions of Doctrine have been shewed in the former Demonstrations.

Therefore the Schisme is the *Roman Church's*, &c.

115. No question, if those corruptions of Doctrine have been really demonstrated, in which appears not the least glimpse of evidence, no nor of probability neither: much lesse concerning corruptions intrenching upon fundamentalls, whereof you spoke not a word before, nor ever told us which they were.

116. Why may not all hereticks in the world by this example pretend to *let out Schisme*, and not to introduce it? Why not stand to it, as you here doe, that the *actual departure from the Church* is indeed yours, but the *causal, the Church's*? Why not that if a secession be made from the Church, 'tis in the very selfsame measure, that the Church makes one from Christ? As if there could be a just cause to depart from the *Universal Church*. We are certain, saith *S. Austin*, that no man could justly separate from the *Communion of the whole world*, Epist. 48. And again, *There is no just necessity of dividing unity*, lib. 2. cont. *Parmenia*, cap. 11. And your pretended Arch-Bishop *Land* joynes with *S. Austin*, *There can be no just cause to make a Schisme from the whole Church*, Sect. 21. pag. 139. Now *Luther*, *Calvin*, and all their followers, separated from all the Churches in the world. So *Luther* confesseth, *He had none to assist him; but was left alone, and alone stood in the Battell, forsaken of all: Praefat. in 1 Tom.*

*Solus primus
eram, &c.*

et

& contra Regem Anglia. And for this we have the expresse confession of Chillingworth; that seeing there was no visible Church, but corrupted; Luther forsaking the external Communion of the corrupted Church, could not but forsake the external Communion of the Catholick Church, &c. cap. 5. pag. 274. So Calvin: it is absurd, that since we have been forced to divide our selves from all the world, we should now in our very beginnings disagree amongst our selves. Ep, 141. So Chillingworth, cap. 5. pag. 237. As for external Communion of the visible Church, we have without scruple formerly granted, that Protestants did for-

In his exposition of the Creed, pag. 307. anno 1596.

sake it. So Perkins giving the reason of the Separation: for that during the space of 900. yeares the Popish Heresie spread it self over the whole world, and for many hundred yeares an universall Apostacy overspread the face of the whole earth. What else I pray? For if every point of Faith in which we differ from Protestants, as Masse, praying to Saints, use of Images, &c. be Heresie and Apostacy; all the Churches in the world besides Protestants were both Hereticks and Apostates. And what other sense can that insolent vaunt of Luther have in his Letter to the Strasburgians: *Christum a nobis primò vulgatum audemus gloriari*: We dare boast, that Christ by us was first preached. As if none in the whole world had a right belief of Christ before Luther. This, this was really the Doctrine of your first age; though now in the second, many of you for very shame disclaime from it, and seek with Doctour Usher, the first English broacher

broacher of this new Heresie, in his Sermon at *Wansted* before King *James An.* 1624. to hook in, and matriculate in your Protestant Church the *Greeks, Abyssines, Egyptians, Jacobites*, though differing never so much amongst themselves, and from you, and holding Heresies expressly condemned in former Councils. You may well affect their Communion, but I am sure they will scorn yours.

117. I said, the first *English* broacher. For indeed this monster of Doctrine fell first from the Apostate Pen of *Marcus Antonius de Dominis*: who to gratifie the Sectaries, forged the distinction of fundamentals, and not fundamentals, and so made up a Church of all Sects in the world agreeing in fundamentals: a Church not to be found either in Scriptures, Councils, Fathers, nay nor any unorthodox Writings of former ages. For what Christians upon earth ever taught before, that salvation might stand with a voluntary disbelief of the least point of Faith known to be sufficiently proposed by the Church, as revealed by God? As if the sin of incredulity consisted rather in the greatness of the matter revealed, then in denying Gods veracity, equally engaged in points not fundamentall.

118. Yet still Saint *Austin's* words stand uncontrollable: that *no man can justly separate himself from the Communion of the whole world*. To whom your Doctour *Whitaker* subscribes, *lib. 3. cont. Rurem Sect. 3. He goes*

H

from

Tom. 3. de
Rep. Eccle-
siast. lib. 7.
cap. 11. Im-
press. anno
1622.

from the Gospel, who sayes the whole world can conspire against Christ.

119. Yea but otherwise Saint Paul had been too blame, in that he said to the Corinthians: Come ye out from among them and be ye separate. 2 Cor. 6. 17. Very true, if it were the same to separate from known Heathens, and publick Idolaters (of whom Saint Paul speaks) who are no Church: and from the whole Church of Christ, against which the Gates of Hell shall never prevaile. Neither did the Church thrust you out, as you say, but as Saint John fittly termes it, *ex nobis exierunt*: You went out from us by your wilfull errors. *Heretici in semetipsos sententiam dicunt, suo arbitrio ab Ecclesia recedendo*, saith Saint Hierome, In Epist. ad Tit. cap. 3. Hereticks give sentence against themselves, parting from the Church of their own accord. Nay, but the Church by her hostilities and excommunications departed from you. Yes indeed: just as the four first Generall Councils departed from the Arians, Macedonians, Nestorians and Eutychians by their hostilities and anathemaes, and not rather as Saint Cyprian sayes of other Hereticks: By being excommunicated, they received their due punishment, not cast out by us, but they of their own accord casting out themselves, and wilfully thrusting themselves out of the Church. Epist. 40. So that if the Devil drive you out, as you confesse, you were your own selfe-Devils, and

*Penas quas meruerunt sepende-
runt ut à no-
bis non eje-
cti, ultro se
ejecerint, &
de Ecclesia
se expelle-
rent. ep. 40.*

not the Church; which excommunicated you.

120. Yet I acknowledge with Saint *Austin*, Lib. 11. 99.
cap. 3. that every Christian, who is excommunicated, is delivered up to Satan; but how? to wit, because the Devil is out of the Church, as Christ is in the Church, and by this he is, as it were, delivered to the Devil, who is removed from the Communion of the Church: whence the Apostle demonstrates those to be excommunicated, whom he pronounceth to be delivered to Satan. In this sense we grant, that the holy Church by excommunication thrust out Protestants, as the Apostle did the incestuous *Corinthian*, after he had first by that detestable sin given the cause to be expell'd. The excommunication was the punishment, not the crime. You were once under the spirituall government of the *Roman Church*, believed her Doctrine, avowed her practises. Of your own private *choice*, or election, you renounc'd her authority, disbelieved her Doctrine, cast out her practises. Behold Schisme at your door: that is, a voluntary recession from the former Authority, Faith, and Discipline of the Church, for nine hundred yeares acknowledged in the Land. The anathema following was both just, as thundring the offenders, and wholly necessary, to preserve the innocent from your contagion.

121. To what you cite in the Margin against *Hildebrand*, or *Gregory the seventh*, *Baronius* hath fully answer'd, *Anno Domini 1076. 1077*,
H 2 showing

showing out of approved Authours of the same age, that *William* Bishop of *Mastreicht*, the chief stickler in that Schismaticall Council at *Wormes*, died a while after in despaire, roaring out that he was damn'd for adhering to *Henry* the King against Pope *Gregory* : and that the rest of those Schismaticall Bishops upon repentance, both writ to the Pope for pardon, and went themselves after the King into *Italy*, to be absolv'd from their Schisme. He addes, that after the Pope had absolv'd the King, he said Masse, and before Communion taking the sacred Hoste in his hand, in presence of the King and the whole assembly, protested that he received it as the judgement of the crimes objected against him by the Schismatics, that if he were innocent, he might be free'd from all suspicion : if guilty, be suddenly struck dead upon the place. That then the Pope received very confidently half the holy Hoste : and after the Peoples loud congratulation of his innocency, he turn'd to the King, inviting him to receive the other half of the Hoste, as a Canonick clearing himself from the crimes objected also against him : but that the King pretending an excuse, declined the triall. But if all were true that you cite out of *Goldastus*, whom *Gretser* charges with three hundred lyes, 'twould onely prove the misgovernment of one Pope, and nothing at all against the *Roman Church*, or Supreamacy of Saint *Peter's* Chayre.

122. In the last part of your work, where you should have proved the power of particular Nations to reforme the Church in matters of Faith, or alter what is ordered by the universall Church for the common good, and that by separating from the whole world, as *Luther* did, you name not one Nation, City, Family, or Orthodox man that ever did it, attempted it, or thought of it. To sooth your Auditours, you rake out of the Channell of sixteen hundred yeares a few examples in matter of fact, where- in Princes either intrenching upon the immuni- ties of the Church, or asserting a pretended right, have sometimes clasht with the *Roman* Bishops, or medled *de facto*, in Church affaires; but have they therefore in their severall King- domes made themselves absolute Heads of the Church immediately under Christ, as *Henry* the eighth did, ordering Laymen *Vicar gene- rals in spirituality*: As *Cromwell* was, and *Baker in* *sate in the Convocation House amongst the Bi-* *Henric. 8.* *shops as Head over them all?* Did they deny *pag. 64.* or renounce the Supreamacy of Popes in the spi- rituall government of the Church? Have they challenged as born and in-bred to their Crowns, Supream power in all causes both Spirituall and Civill? Did they part from the Pope, the Papacy, the *Roman* Church, and all ancient Christian Churches in the world, or ever made Lawes to reverse the Decrees of Generall Coun- cils in matters of Faith, and not upon that

very score been accounted Hereticks? This you shall neither find in *Justinian's Code*, nor in *Zeno's Henoticon*, nor in *Charles the great's Capitulars*.

123. The *Code* was compil'd a nefandissimis hominibus, by most wicked men, saith *Spondanus*. And that unhappy Emperour, by meddling too much against his own rule, in Ecclesiasticall affaires, ruin'd his Empire, fell into open Heresie, persecuted Orthodox Bishops, and died suddenly. Yet *Baronius* and others very probably judge, that his Lawes concerning the Church were drawn up by *Epiphanius* and *Menas*, Patriarchs of *Constantinople*, but publish'd in the Emperour's name for the better observance. For first he often professeth, that in Ecclesiasticall affaires he decreed nothing, but according to the holy Canons. Secondly, *John* the second, Pope, in a Letter to him confirms those Lawes, as being informed by two Bishops, *Hypathius* and *Demetrius*, his Legats, that they were made by the consent of Bishops, in conformity to the See Apostolick, and Decrees of the Fathers. Thirdly because the Emperour in the *Code*, *Tit. 1. lege 8.* sayes, *he will not suffer any thing to passe, concerning the affaires of the Church, which shall not be referr'd to his Blessednesse (the Pope) because he is Head of all the holy Prelates.* *Zeno* was a profess'd *Eutychian*, who put out a profession of Faith call'd *Henoticon*, in which embracing the Faith

of the three first Generall Councils, he left out the Council of *Chalcedon*. He was in fine buried alive.

124. *Charles the Great's* respect to the See Apostolick is most renowned in the Christian world. Of devotion to the Church, he caused the Ecclesiastical Laws to be drawn out of the sacred Councils and Decrees of Popes into 168. *Capitula*, or Chapters, where with much modesty he excuseth himself, saying, that he does not prescribe Lawes to Bishops, but only minds them, to see the Decrees of their fore-Fathers observed. There, even as they are in *Goldastus* his third Tome, he sayes, *The Ecclesiastical and Canon-ical authority teacheth, that Councils must not be held without leave of the Roman Bishop: there, that by the incitement of the See Apostolick, and the Council of Bishops, he forbid Church-men to bear Armes: there, Ordering that according to the Council of Nice, suits arising between the Clergy and the Layety, he decided in Provincial Councils.* He addes; *Yet without prejudice of the Roman Church; to whom in all causes reverence ought to be kept.* *Constantine the Great openly professeth, that he could not judge of Bishops.* The designs of the two late Emperours *Ferdinand* the first, and *Maximilian* the second, were ever pious and full of devotion to the Roman Church; nor can you show, that at any time, that most Catholick House of *Austria* had the least thought of reforming the Church in points

Apud Gretserum contra Goldastum, pag. 193. Page 133. Page, 137.

Ruffin. l. 1. Hist. cap. 2. Concil. Nic.

cf

of Faith, by their own authority. However, they might perhaps by the advice of learned men, propose to the Pope what they thought fit in present circumstances for quieting the Empire. Of twenty Kings of *Juda* some were severely punish'd for intermedling in Priestly functions. Others as Kings and Prophets too, might by Divine instinct reform even in matters of Religion. Others, not without the consent and aid of Priests, destroying Idolatry, restored discipline. But which of them ever undertook a Reformation against the whole *Jewish Clergy*, or by disowning the High Priests authority? Of *Cooks* fraudulent allegations for our Kings of *England*, see a solid Refutation in *Persons* against *Cook's* fifth part of Reports, where you shall find all Antiquity speaking the great respect of the *British* and *English* Kings to the *Roman Church*: See also my Lord of *Chalcedon* in the *Protestants* Schisme, Page 36. and the pages following.

125. In a word, Sir, by the whole rapsody of your Marginal Transcripts, you shew only what was done; but *quo jure*, with what right, not a tittle. If from matter of fact you conclude a power; tell me your sense of this illation:

The long Parliament outed Ministers, put down Bishops, dissolv'd your Church.

Therefore they had right to doe it.

If you abjure this consequence, to what end such a crowd in the margin, quoting Histories of what

what was done, but proving nothing of the right and power to do it?

126. Doe the examples of some few secular Princes, unduly handling Church affairs, or actually opposing some exercise of the Popes power, not the power it self, prove the right of particular Nations to reform themselves in matters of Faith, as you pretend to have done in *England*, though you cloak them now under the name of corruptions?

127. Hath not the Church ever laid claim to the spiritual government, even with the exclusion of secular Princes, and reserved to her self, as her own inheritance from Christ, the power of managing concerns of Religion? *Hath it ever been heard since the beginning of the world*, saith S. *Athanasius*, *that the judgments of the Church did take their force from the Emperor?* And the renowned Doctour S. *Ambrose* to *Valentinian* the younger, *When have you ever heard, most Clement Emperor, that Lay-men did judge of Bishops in matters of Faith?* *Epist. ad Solitar.*
Lib. 2. ep. 13.
See also the Epist. ad Marcellinum Sororem.

128. 'Tis then an intollerable abuse to throng, and wrest Authours against their meaning, as if they favoured your unjustifiable Schisme, in recounting the deeds of a few Christian Princes, who even then sound in faith, stuck fast to the *Roman* Church, by whose Concession we do not deny but Princes may sometimes exercise Ecclesiastical jurisdiction without hurting the Popes Supremacy.

129. You

129. You need not put an (*If*) to the matter (*If Sacrilege and Rebellion*) when you speak of your Reformers violent courses. 'Tis too too patent to the world, that the pretended Reformation came in like a cruel Tyrant, waded in blood, and cut her way through the very bowels of her mother, the *Catholick Church*, trampling over Crownes, profaning Churches, destroying Altars, violating Vowes, and every where tearing the peace of Christianity. Read *Jerusalem* and *Babel*, or the Image of both Churches, and you shall see this verifi'd to the full. A goodly Brat of Reformation, not to be born but of such Parents.

130. Nay, but the Court of *Rome trod upon Crownes and Scepters*. An hyperbole fetcht from the hornes of the Moon. When? where? what Crownes and Scepters? At least the *Roman Church* made decrees *with a non obstante to Apostolical Constitutions, not excepting even the Commandments of Christ*. You would perswade your Auditors, that by Apostolical Constitutions, the Pope means Constitutions made by the Apostles themselves: no more good Sir, then by *Littera Apostolica* are understood *Letters penn'd by the Apostles*. He meanes Constitutions made by Bishops of the See Apostolick, his predecessours, to whom he being equal in power, may upon occasion repeale their Decrees, as one Parliament can repeale the Acts of another. That, of the non exception of Christs Commandements, is an empty phansie never dream't

dream't of by the Pope. Was Christs institution of the Eucharist under both kinds, a command to the Layety for both kinds? I have told you before, that your grand Patriarch *Luther* contradicts you.

131. The Imperiall Edict at *Wormes* to set the Church in her wonted posture, you call a *cruell Edict*. But, Sir, you cannot but know, that of late there was a pack of men, who attempted to reform you, crying out, *down with Lawn Sleeves; down with set Prayers; down with Steeple-houses*. And in effect much of this was done. By providence the wheele turn'd; Acts and Edicts were publisht to re-establish what you call a Church in her former state. What would you think of such, that should now protest against those Acts as *cruell*, because they crosse their work of Reformation?

132. When I hear you for a farewell offer us peace upon condition *of being cleansed of our defilements*; me thinks I hear an *Arian*, a *Pelagian*, a *Donatist* say the same to the Catholick Church of their dayes, and in the mean while we laugh in our sleeves. But who can endure to hear you say *the Spouse of Christ is defiled*? Christ has no Church that is not holy, and if holy, undefiled: The staines, the spots, the defilements stick upon you that left her. The Church is for ever *tota pulchra, all faire*, and as her blessed Bridegroom tells her, *Macula non est in te, there is no spot in thee*.

Eph. 5. 27.

Canticle. 4.

133. Now,

133. Now, Sir, by what hath hitherto been said, you may peradventure have seen, if passion, interest, or self-conceit doe not blinde you, that you neither spoak like a Preacher, nor demonstrated like a Schollar. 'Tis the office of a Preacher, to teach, move, and delight: to teach sacred verities: move to holinesse of life, and delight with the fair descriptions of Christian duties and rewards. You taught indeed, but what? Falsities and Errours: you sent not a word to the heart, nor moved to ought but hatred of truth, and persecution of innocents: at least you endeavoured it. If you delighted any, 'twas very likely your self, or such as love vanity, and seek lyes, not your best and wisest Auditours.

As to your demonstrative faculty, I appeale to any unpartiall judge, whether a few scraps, or texts of Scripture, torn from their Context, taken upon the credit of the bare Letter, devested of circumstances, wrackt, and wrested to the sense of every wilde fancy, can ever aspire to rigorous evidence, the sole essence of demonstration. Much lesse then, a heap of quotations, some falsifi'd, others of open enemies, or suspected friends, none at all precisely to the matter in question. Wherefore 'twas great weaknesse in you, if not worse then weaknesse, first to boast of demonstrations against us in your Sermon, and then to cover the shame of your non-performance, tell your Reader in the Dedictory, that your marginal citations are the *evidence and warrant of all the rest*: And why? because forsooth,

sooth, we cannot *with honour or safety* contradict the publick Confessions of our ablest *Hyperaspista*. A pretty piece of Pedantry! *Hyperaspista*! Are all your Demonstrations shrunk up to a few quotations of unclassical Authours? As if *Polydor Virgil*, and *Erasmus*, two Grammarians, *Thuanus* a Lawyer, *Cassander* a prohibited Authour, and such like Risse-Raffe, were the stoutest Champions of Gods Church. But let us suppose they were indeed of the ablest Pens, do's the Catholick Faith depend upon single mens opinions? Are Catholicks obliged upon their honour to defend every particular Doctor's aberrations? Cannot we be safe in Conscience, if we stand immoveably to the Scriptures expounded by the Church, and the Definitions of Generall Councils, as the infallible rule of our Faith, but we must of necessity allow of every private man's sayings? If so, then think, in what a pittifull case you are, by declaiming against the Novelties of the *Roman* Church, for the antiquity of whose Doctrines, a world of prime Protestant Writers apologize in the *Protestants Apology*. And truly, you that acknowledge no publick infallible authority to decide matters of Faith as we doe, must rely much upon your private Doctors; of whom notwithstanding Mr. *Chillingworth* gives this censure in his ninth Moeive to be a Catholick: *The Protestant Cause is now, and ever hath been from the beginning maintained with grosse falsifications and calumnies, whereof their prime Controversie-Writers are notoriously, and in a high degree, guilty.* In this

this judgement he still persevered even after his return to Protestants. For answering his own motives, he retracts it not, but sayes onely that, *Iliacos intra muros peccatur & extra: Papists are more guilty of this fault then Protestants.* We approve as just, his imputation of falsity and calumny laid upon Protestants, but deny his parity as most false, till it be proved.

Now, for a farewell, tell me in good earnest, for the Novelty of what point of our Faith have you quoted truly any one of our ablest *Hyperaspista*, as you are pleas'd to call them? In what lease, page, line or margin may we find him? you confesse, pag. 31. that Corruptions in point of practice cannot justify a separation. Well then, amongst the eleven points you object as Novelties, let us set aside the Celibacy of the Clergy, the Communion under one kind, the Scriptures and publick Service in an unknown Tongue: for these concern practice, and are dispensible by the Church. There remain eight other Doctrines of Faith: direct me now to one approved Catholick Authour cited in your Sermon, clearly testifying, that the *Pope's Supreamacy*, the *Churche's Infallibility*, *Transubstantiation*, *Sacrifice of the Masse*, *Purgatory*, *Worship of Images*, *Invocation of Saints*, and the lawfulnessse of a *Temporary Divorce* for other causes besides *Fornication*, are all, or any of them, really and truly in their own notions abstracting from the words they are signified by, a meer Novelty, and not revealed from the beginning. This I am sure you can never doe. But if you could, that mans, or mens authority

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city must by your own confession be *the evidence and warrant of all the rest* : that is, of what ever you assert in your whole Sermon.

This then supposed, can you possibly perswade any rationall man, that the particular authority of one, or more private Doctors, how able soever, is a rigorous evidence, convincing the whole *Roman* Church of errour in Faith, and such an evidence, as will in the eyes of God and Man justify a Separation from that Mother Church, though thousands of others no less able assert and believe the contrary? If this be evidently impossible for you to do, as certainly it is, *Da gloriam Deo*, and confess the rashness of your engagement to demonstrate our Novelties, and return with speed to the House of God, that Firmament and Pillar of Truth, the *Roman* Church, from which you can never demonstrate any just cause to depart. 'Tis the hearty wish of

Your humble Servant

I. S.

E R R A T A.

Page 3. line 10. for *Urbanus* read *Ioannes*. line 'ultima for *The Pontif*: r. *Of the Pontific*. p. 11. l. 12. for *Martyr restore* r. *Martyr Restore*. p. 13. l. 11. for *guilt* r. *Gift*. p. 15. l. 12. for *slightly* r. *silly*. p. 19. l. 24. for *Bromhill* r. *Bramball*. p. 33. l. 17. in the margin; *Statut*. 1. *Elisab*. p. 34. l. 11. for *Philostatus* r. *Philastrius*. p. 53. l. 19. for *honour is* r. *Honour according to the Canons is*. p. 55. l. 6. for *malice* r. *his malice*. p. 61. l. 2. for *de* r. *be*. p. 69. l. 19. blot out, *Time*. p. 71. l. ult. in the margin, for *Ed*. r. *Eccl*. p. 93. l. 20. in the margin, for *Paulus Sixtus* r. *Paulus Quintus*. In the Dedicatory, for *June* r. *Aug*. 1.